The American Indian on the New Trail

Thomas C. Moffett

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THE AMERICAN INDIAN ON THE NEW TRAIL

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ON THE OLD TRAIL

THE AMERICAN INDIAN ON THE NEW TRAIL

The Red Man of the United States and the Christian Gospel

BY

THOMAS C. MOFFETT

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NEW YORK
Missionary Education Movement of the United States and Canada
1914

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TO THE CHRISTIAN INDIANS
AND THE CHRISTIAN FRIENDS
OF THE INDIANS OF AMERICA

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PREFACE

Two ideas have prevailed as to the way of making "good Indians." The first was to kill them, and so the familiar jest—a grim humor—expressed it that "the only good Indian is a dead Indian." The other idea was to convert them. Redeeming the red man is a more hopeful and also a more interesting process than rifling him. And the story of the Church's enterprise in giving the native American race the Christian gospel should be more fascinating and worthy of close study than the history of Indian warfare, romantic frontier struggles, and bloody massacres. This book treats the subject in a comprehensive survey, giving as many facts and exact data as the prescribed limits allow. It is not a historical review of the heroic annals of Indian missions in America, yet the reader may be made inquisitive to follow up the suggestions of the romance and charm of the pioneer days and later exploits of the sturdy men of God who sought the untutored savage and "the red-brow'd forest ranger" to win native tribes to a new faith. Present-day achievement and pressing need furnish our theme with a vision of fine possibilities and an

honorable destiny for the Indians of the United States.

Protestant missions principally are included in the scope of the subject, as intimated in the subheading chosen for this book. Others under governmental and ecclesiastical appointment have labored in distinctive fields, and to every worker animated by devotion to and by the spirit of our common Lord and Master is accorded the title Christian. But evangelical missions based upon the Word of God, and offering the gospel as the only hope of salvation, are here studied in the belief that the Indians' redemption from sin and pagan superstition has come, and will in the future be wrought out, mainly in the direct preaching of the Word of God, and by the power of the gospel to regenerate and ennoble this race.

From the review of primitive conditions and the inherited faith of the red man the theme develops in new environments and with the leaven of Christian civilization at work. The Indian's burden and his new educational and civic responsibilities are outlined. The processes of readjustment and the current problems suggest the new campaign and the program of action required for the Church's enterprise ere the Indian race is safely and securely established in the Christian faith.

The maps and tables which have been prepared

to visualize and summarize the conditions and progress of the Indian will reveal much, whether hastily reviewed or studied more carefully in succession and with comparison of the history and figures.

The aid of the Rev. John G. Brady, ex-Governor of Alaska, in the preparation of the chapter on Alaskan missions, is gratefully acknowledged.

THOMAS C. MOFFETT.

The National Arts Club, New York,
June 3, 1914.

A PUISSANT RACE AND A PRIMITIVE FAITH

Savage he was. No books of ancient lore
Fed him on knowledge of the eons gone.
No teacher led him to explore
The mystic meaning of creation's dawn,
No poet nor philosopher he knew
To fire his soul with love and faith and truth.
Among the whispering firs his childhood grew,
The mountains fired the spirit of his youth,
The sounding sea his manhood wonder filled,
The all-embracing sun his way inspired;
Night in his path her silver beauty spilled,
And nature for him all her voices choired.
Behold, he stands, the peer of any age,
A leader, chieftain, ruler, prophet, sage.

—*Anon.*

CHAPTER I

A PUISSANT RACE AND A PRIMITIVE FAITH

Whence Came the Red Man? The American Indians are one of the five racial divisions of the human family, according to the old classification. The smallest in numbers, the red man is not the least significant nor most scantily endowed. On the contrary, the North American native stock has been estimated as the highest type of pagan and uncivilized man,—the finest raw material that civilization ever had presented to it for working into a better product. His origin, so long the subject of conjecture and debate, is still uncertain and obscure. Efforts have been made to trace resemblance ascribing Indian origin to the lost tribes of Israel, the Phœnician, the Greek, the Polynesian, and even the Welsh. Probably of Asiatic source, reaching this land by way of Bering Strait, he gives strong evidences in striking resemblances and in linguistic affiliations of a common source with the Yellow race of the Orient. The more one sees of the Indian people, the

stronger is the suggestion of Chinese, Japanese, and Korean resemblance, rather than Negroid or Malayan stock. The Eskimos are of Malayan origin.

Postglacial Migration. Recent evidences lead to the belief that the Indian's original home was in Siberia, and that emigration to this country began after the glacial period. Dr. A. Herdlicka, the explorer, states that "there exist to-day over large parts of Siberia, and in Mongolia, Tibet, and other regions in that part of the world, numerous remains which now form constituent parts of the more modern tribes, or nations, of a more ancient population, which was physically identical with, and in all probability gave rise to the American Indian." He has presented these resemblances in physiognomy, and in customs and traditions.

Diversity of Tongues. The physical likeness of the tribes, together with the extraordinary diversity of language found among them, are suggestive of the great length of time they must have inhabited America. Between fifty and sixty linguistic stocks are found north of Mexico, a more exact classification placing the number at "57 varieties." These tongues differ one from the other so radically that the language of one is usually unintelligible to all others, and these languages are structurally so varied that they may

be described as differing as widely as English and Russian.

Are the Indians of the U. S. Vanishing? The popular conception that the Indians of our country are gradually or rapidly dying out, and that this is a vanishing race, is strikingly rejected by a study of the subject. The race is represented in picture and in story as "already robbed of its tribal strength, its primitive faith, stripped of its pagan dress, going into the darkness of the unknown future." Thus Mr. E. S. Curtis depicts the Indians in *The Story of a Vanishing Race.*

Number When the Whites Came. The question of the numbers of the native race when the white man first came to America, has been the subject of much speculation. Estimates of the widest diversity have been made. On few subjects has there been more indiscriminate guessing than on the original number of the Indian population, which was long immensely exaggerated. Nothing is now more certainly known than that the assumption of a dense native population, when this country was discovered, is utterly unfounded. It was, on the contrary, exceedingly sparse—vast regions being entirely uninhabited. The late Major Charles F. Larrabee, Acting Commissioner of Indian Affairs, who was a well-informed authority, went so far as to venture the judgment that the number of Indians

within the boundaries of the United States since the time of Columbus was never so great as it is to-day.

Definite Estimates. The opinion of other careful students of the subject is that the number of Indians on this continent three hundred years ago has generally been greatly overestimated, and that it is questionable whether at any time there were even half a million. Mr. James Mooney of the Bureau of Ethnology, however, from a study of population conditions for the whole territory north of Mexico, makes a computation that at the time of the coming of the white man there were 846,000 within the limits of the United States proper, 72,000 in Alaska, 220,000 in British America, and 10,000 in Greenland, or a total of 1,148,000.

Decimated Tribes. The fearful decimation of population at various periods since the white occupation of America must not be altogether attributed, as is often done, to the ruthless spirit of oppression and greed of the dominant race. Epidemics, plagues, and untoward seasons and circumstances account for much of the loss. Intertribal wars, tuberculosis, and other native diseases were primary causes of deaths. Smallpox, measles, scrofulous and venereal diseases, introduced largely with the advent of the whites and becoming very disastrous to the unenlightened and

helpless native, account for greater loss than whisky or other vices of civilization. A smallpox epidemic in 1781-82 swept over the greater part of the Western Indian country. Others in 1801-02 and 1837-38 are estimated to have reduced the numbers of the Plains tribes by one half. A fever plague in about 1830 was officially reported to have killed 70,000 Indians of California. A prevalent fever in the Northwest about the same time practically exterminated certain tribes of the Chinook Indians. The cruelties and massacres perpetrated by frontiersmen and miners wrought untold loss among the far Western and California tribes.

Census Gains. In 1829 they were reckoned at 313,000; in 1855, when a special census was taken, at 350,000. In 1860 the first careful attempts were made to secure comprehensive statistics of our Indian tribes. From that date to 1880, in spite of the disastrous wars with the Indians of that period, resulting in a large number of deaths, and the disturbed conditions which made the protection of the living uncertain, there was an increase of population. The average annual rate of increase would be only about 100 according to the statistics. For the next twenty years there was a more unmistakable increase at the rate of 1,200 a year. The government's more humane policy, and missionary activity, revealed the

natural tendency of the race to more than hold its own when conditions were not decidedly adverse and during times of peace.

Recent Figures. In 1887 the Commissioner estimated that there were 243,299 Indians in the United States occupying a total of 213,117 square miles of land--nearly a section apiece. Exclusive of those in Alaska, there were 243,534 Indians in the United States in 1890, 237,196 in 1900, and 265,683 in 1910. These figures are furnished by the Commissioner of Indian Affairs, and except for 1900, are larger than those given out by the Director of the Census.[1] The figures given here are those of the Census Bureau, supplemented by enumerations made by representatives of the Indian Office. According to the count made by the Indian Office the number of Indians in the country at the end of 1913 was 330,639. Nine tenths of all the Indians are west of the Mississippi, Oklahoma holding more of them than any other state. Of the 117,274 in that state, 101,216 belong to the "Five Civilized Tribes;" Cherokees, 41,796; Choctaws, 26,612; Creeks, 18,700; Chickasaws,

[1] The difference between the estimates of the Bureau of Indian Affairs and the United States Census Bureau may be explained by differences in the basis of including mixed blood and persons who are classed as members of Indian tribes. For example, among the "Five Civilized Tribes" there are 23,381 negroes who were taken from the Southern States as slaves when the Creeks and other tribes were moved to Oklahoma and have ever since been classed as Indians.

10,989; Seminoles, 3,119. The Indian is not passing away under the strife of civilization, he is simply moving through its stages. He is not going out from us, he is coming among us. It will not do to think of the Indians as a passing factor in our life.

Physical Characteristics. There is a marked uniformity of type among all Indians, which is a striking characteristic of the race. The high cheekbones, straight black hair, bronze countenance, varying from a very light cast to the dusky but not negroid color, are outstanding features usually recognizable. An Indian is an Indian wherever you find him, in any division of the Western hemisphere. This is distinctively the Native American Race. The Indian, as a rule, is physically well-proportioned, symmetrical, straight. With a large chest, small and shapely hands, a well-nourished body, he is usually prepossessing. Eyelashes are long and heavy, the lips are about as thick as with the average white. The shape and size of the nose differ greatly, but it is commonly shorter at the base and relatively wider than in whites, with an aquiline bridge predominating in men.

Longevity. Some Indians live to a great age, but under conditions of peace their longevity is about the same as that of whites. The Indian race is in line to-day for the much coveted honor

of having the oldest human being in the world in its ranks. A Blackfoot from the Glacier reservation celebrated his 131st birthday last year. He was born, it is claimed, in the region of the present Glacier National Park, and he still remembers the call he made at the White House on President Jefferson.

Mental Gifts. The Indian possesses not only a superb physique but a remarkable mind. In cubical brain capacity and in the structural development of the skull he ranks high, holding a place lower than the Caucasian, but higher than the Negro. His mental endurance, however, except when he may be engaged in ceremonies or games, is but moderate. Mental fatigue is easily produced, and this must be taken into consideration in educational and classroom work for Indian youth.

His Free Primitive Condition. The physical endowments and the stolid endurance of privation, suffering, and torture have made the red man proverbial. His primitive state as the white man found him, meant freedom in the out-of-doors, roving, hunting life. A child of nature, he was keen of eye, enduring, strong, and brave. The testimony of the early explorers of America is to the effect that they found the natives to be gentle and generous. Columbus reported that they were neither wild savages nor cruel barbarians—

"Very gentle without knowing what evil is, without killing, without stealing." "We found the Indians," said Governor Winslow, "very faithful with their covenants of peace to us, very loving and willing to pleasure us. We go with them in some cases fifty miles in the country, and walk as safely and peacefully in the woods as in the highways of England."

Indian Prowess. An estimate of Indian prowess is given in Roosevelt's *Winning of the West.* "By the time the English had consolidated the Atlantic colonies under their rule, the Indians had become what they have remained ever since, the most formidable savage foe ever encountered by colonists of European stock. They were never able in the end to avert the white conquest, but they could often delay its advance for a long spell of years. The Iroquois, for instance, held their own against all comers for two centuries. Many other tribes stayed for a time the oncoming white flood, or even drove it back; in Maine the settlers were for a hundred years confined to a narrow strip of seacoast. Against the Spaniards there were even here and there Indian nations who recovered the ground they had previously lost."

"The Noble Red Man." The Indian's native sense of honor, his unswerving adherence to individual and tribal pact or treaty, his honesty in

respecting the personal and property rights of other Indians, are noble traits that have become well known. Affection and tenderness are not displayed in a demonstrative way. The domestic life of the Indian is often gross, and he shows himself lacking in delicacy of feeling and in the gentler traits of character and culture. Yet domestic affection is strong, and the tie of blood is accounted even to remote connection. The bond of family and clan is universally recognized, and is very strong and persistent.

Good Disposition. "If the student of Indian characteristics has failed to note the perpetual good humor of the Indian boys and girls of to-day, he has missed an important fact," says an editorial in the *Indian School Journal,* Chilocco, Oklahoma. "The average group is a happy lot. A fight between boys is a very rare event, they seldom speak without smiling, are content with little, and 'kickers' are the exception and not the rule. And these things are particularly true the closer we get to the full-blooded Indian. At the Chilocco school, the sunny and kindly disposition prevails. A most hopeful and encouraging sign is the constant good nature and happy disposition of the Indian youth. Recognizing this element in the Indian character he must be a poor teacher who cannot utilize this condition and sow seed which will produce a generous crop, and which will over-

shadow and choke out the bad in the Indian nature."

Character Misunderstood. The Indian's viewpoint regarding various subjects must be discerned by the missionary who would successfully woo and win him to the Christian faith. The meaning of many peculiarities of Indian character and tribal customs is long hidden to strangers, and keen insight and sympathetic appreciation of Indian nature are requisite to discover them. The reticence of the Indian to speak in the white man's language, even when he is more or less familiar with it, and his stolidity, which is so often interpreted as stupidity, are due to unsuspected Indian traits. Exactness of expression, perfection of the use of the tribal language or dialect, and a fear of errors in speech, and of the shame and ridicule which this brings down upon him, are the secret of his caution and reticence. A German learning the English language will garble it ludicrously, and will enjoy the merriment his blunders provoke, but an Indian never. He is sensitive and abashed lest he appear ridiculous. He is reticent and content with his own attainments. If you have not learned his language in which to converse with him, neither does he care to learn yours, or to put himself in the position to be laughed at by you for his blunders.

Self-Respect. He has great self-respect. He

looks you in the face with a native dignity which amounts to a certain formality and style. He addresses you as "My friend," and of his child he speaks not lightly or with a nickname, but as "My son." He is self-possessed. There is no nervous precipitancy or flurry in his words or actions.

Artistic and Poetic Gifts. He has natural artistic power and poetic instinct which have little opportunity of expression. Having no written language, the untutored Indian stores in memory and passes on in the folk-lore of his race and tribe the accumulated wisdom and tradition of his fathers.

Elemental Human Traits. An impressive characteristic of the Indian is his childlikeness—in his simplicity, his vanity, his sensitiveness to ridicule, and his instinct for the supernatural. His very humanness is exemplified in his persistent desire for revenge, his resort to cunning and treachery, and his savagery. The ancient jest that the white man on reaching America "first fell upon his knees and then upon the aborigines" is significant.

Domestic Life and Hospitality. The Indian women's lot has been greatly misunderstood. Many of the tasks and burdens which in our differently ordered civilization, in times of peace, belong to man's work, fell to the women of the tribe,

when the more strenuous life of the hunt and of war were the lot of all the adult men of the tribe. The women planted and gathered the crops, attended to the camp duties and cooking, wove baskets, and cared for the children and infirm, while the men and boys secured the game or fish, and warded off the attacks of their tribal enemies or waged aggressive warfare. How vastly changed is this old order will be revealed in the life of the Christian communities described in later chapters. Indian hospitality needs no mention. It is patriarchal in its code and generosity. The teepee or lodge is open; in it the guest is safe, shelter and food are shared.

Native Dwellings. Many kinds of houses are occupied by the different tribes. The teepee is made of cloth or skins of animals, stretched over poles or willow branches, made circular, and with the poles crossing at a point near the top. The wickiup is lower, shaped more like a beehive, larger around, covered over with boughs or leaves and straw. The hogan of the Navajos is made of timbers as large as railroad ties, the cracks being plastered over with mud, and this is very warm in the cold, snowy highlands where this tribe dwells. The Pueblos live in flat-roof houses with square sides, made of sun-dried bricks or of stone. These dwellings resemble those the Mexicans build, in the sunny Southwest country. Then

there are other varieties of these dwellings that we call "keys," council-houses, and wigwams.

Occupations. The game and wild animals and birds that the Indians used to shoot are no longer plentiful. Most of the tribes make their living by farming, raising cattle and sheep, and making Indian products, like pottery, woolen blankets, and baskets. They are very patient and skilful in their weaving, and can sell all of the baskets and blankets that they make; but it takes many weeks to produce one of these beautiful designs for which often they make only about fifteen cents a day.

Unity and Diversity. The racial characteristics, differentiating the red men from other peoples, must be considered along with the most complex and fascinating variety in tribal customs, language, habits, and mode of life. While an Indian is an Indian of a single racial type, whether in North, Central, or South America, yet each tribe has its marked peculiarities. Besides distinct languages spoken, many dialects are distinguished. A Navajo, for example, of the Athapaskan stock, is wholly unintelligible in his speech to an Iroquois of New York state. Sometimes nearest neighbors, dwelling on the same reservation, as the Pima and Maricopa tribes, near Phœnix, Arizona, speak entirely different languages. Even husband and wife, of different speech, in a number of present-day instances, dwell

happily together. When the home is blessed with children, the father and mother soon find interpreters, as their offspring grow up to be bilingual; and their vocabulary soon outgrows their former limited exchange of words. It is stated that there were one thousand dialects formerly in America. In the Athapaskan stock alone, fifty-three dialects have been distinguished.

Oratory. The Indian has a vivid imagination, and in his own language, in moments of exaltation, can give ready expression to his thoughts in direct forceful speech which often rises to real oratory. An example most characteristic of the Indian type of thought and style in public speech is furnished in the famous address of Chief Logan.

Logan's Speech on the Cresap Murder. "I appeal to the white man to say, if he ever entered Logan's cabin hungry and he gave him no meat; if ever he came cold and naked, and he clothed him not. Logan is the friend of the white man. I had even thought to live with you but for one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have fully glutted my vengeance. For my country I rejoice

at the beams of peace; but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

An Indian Genius. In the person of Sequoya and his work original Indian capacity and genius were evidenced. Sequoya was born in 1763, the son of a Cherokee mother and of a white man of German descent. His name was George Guess. He possessed a remarkable natural power of observation. He felt the superiority of the whites, and attributed this to their learning and ability to read. He was himself illiterate, but he procured birch bark, wrote characters on it, and in a crude way he painted natural forms. He conceived the idea of inventing characters to stand for sounds. He took some letters from an English spelling-book, with which he gained some familiarity, others from Greek, and worked out a syllabary of eighty-six characters. It took him two years to perfect his alphabet. He taught his six-year-old daughter to spell and read, and soon the people of his tribe flocked to him. He is the Indian Cadmus, original inventor of written language for the red men.[1] Real genius must be conceded to him under the circumstances of his remarkable achievement.

Indian Humor. The Indian's sense of humor

[1] See Appendix D.

and his jests and badinage with his fellows are more limited in range than the white man's, but none the less enjoyed. Last summer I saw a stalwart Indian returning from the great annual Christian convention of the Dakotas refused admission to the railroad car occupied by white passengers. He started to enter this coach, as the one occupied by the Indians was crowded, and he was rudely repulsed. With a twinkle in his eye, as he turned away, he remarked good-naturedly to the brakeman, "That's all right, I'd rather ride with the noble red men anyway than with poor white trash."

Mirthfulness and Repartee. The Indian is like a child in his mirthfulness. No orator can see the weak points in his adversary's armor or silence a foolish speaker more quickly. Old Shahhab-skong brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have the special care of the government and never be removed. A few years later a special agent was sent from Washington to ask the Ojibways to cede their lands and to remove to a country north of Leech Lake. The agent asked a friend of mine for help. He said: "I know that country. I have camped on it. It is the most worthless strip of land in Minnesota.

The Indians are not fools. Don't attempt this folly. You will surely come to grief." But the agent called the Indians in council, and said: "My red brothers, your Great Father has heard how you have been wronged. He said: 'I will send them an honest man.' He looked in the north, the south, the east, and the west. When he saw me he said: 'This is the honest man whom I will send to my red children.' Brothers, look at me. The winds of fifty-five years have blown over my head and silvered it with gray, and in all that time I have never done wrong to any man. As your friend, I ask you to sign this treaty." Old Shah-hab-skong sprang to his feet and said: "My friends, look at me. The winds of more than fifty winters have blown over my head and silvered it with gray, but they have not blown my brains away." The council was ended.

Fidelity. "You think Indians all bad," said old Eskeltesela, an Apache, to General O. O. Howard once. "Look in my eyes and see if you can see any bad." In his frank open face the general saw no guile, and there was none. Once he gave Miguel, an Apache chief who was in his custody, leave to go alone and see his family. "No more Miguel," said a scout, as the Indian rode away. Two days passed, and on the second Miguel came loping up, and accompanied the general to Washington.

Sympathy. When this same Miguel was in Philadelphia, General Howard took him and the other Indians through Moyamensing prison. The Indian looked sadly at the men in the cells, and lingered. At last Miguel took Howard aside and said: "Do you think there is one innocent man in here?" "Why?" the general asked. "Because," said Miguel, "I was once in prison in Santa Fé a whole year, and I had done no wrong. If there is one man here who is innocent, I want to speak to him." There is a large touch of true nobility in this.

A Proud Record. A Hampton Indian student in *Talks and Thoughts,* writes as follows on "What Reasons I Have for Race Pride:" "There is no race nor people who have not something of which they may be proud. I am proud of my ancestors because they so nobly fought for what they thought to be right. Because they never broke a treaty which they made with the early settlers of this country, but always left that for the white people to do. Because when an Indian once pledges his word he will stand by it; no matter what comes he is true to his promise. Because Indians could never be reduced to slavery, but would rather die than give up their freedom. Because they could endure great privations, hardships, and tortures without complaining. Because the Indian is generous and hospitable, and can at-

tend to his own business and let other people's alone. Because of the beautiful original work which they are able to turn out with rude tools, such as blankets, pottery, baskets, and bead work. Because the Indian language has no swear words in it, and if any Indian swears, he has to do so in the language of civilization."

A Just Estimate. The idealizing of the red man in sentimental admiration of his racial excellences is to be avoided as carefully as the execration of the Indian and the denial of his noble traits. He was a demon of revenge and a ruthless savage in his worst state, making the cunning and barbarity of the race proverbial. But it must be said in justice to him, as most of our army leaders have confessed, that the original aggressor was usually the white man. There were no limits to which the savage would not go in seeking revenge or redressing his wrongs after he had been attacked or despoiled.

The Native Faith. St. Paul on Mars' Hill, looking about upon Athenian life, was impressed that in all things the Athenians were very religious, and the observer of the American Indians soon discerns that behind a stoical and undemonstrative appearance the red man possesses a very sensitive and superstitious soul, and a religion in which the element of fear dominates. The American Indian is the last man to be called irreligious,

although in his primitive state he had no knowledge of the God of Christian revelation, and the white man's Book of Heaven had shed no light on his path.

Belief in a Magic Power or Influence. Above all the Indian believes in and depends on the supernatural. He is deeply spiritual and devout in the expression of his instincts of natural religion. At every turn he exercises faith in the unseen influences, good and evil, which surround him. The idea of the Great Spirit, as the white man designates the Indian's deity, is rather the belief in the existence of a magic power, or mystery, which influences human life and can be influenced by man. This power is everywhere and in everything—the mountains and plains, the sun and the stars, the lightning and rain, the river and trees, a cliff or a stone. In a proper sense the red man may be called a worshiper of nature, not in a materialistic sense, however.

Names for the Supernatural Powers. The name of the deity, or the spirit which is superior to man, was called, by the Algonquin tribes, Manitou; by the Dakotas, Wakanda, or Taku Wakan (the something mysterious); by the Iroquois, Orenda; by the Ojibways, Gitcha Manito.

Spirit-possessed Things or Fetishes. Many animals—such as the bear, the wolf, the antelope —are regarded as possessed of such power or mys-

tery. These manifestations of the universal spirit are the objects of worship or reverence, and all the ceremonies and prayers and incantations of the native religion are addressed to them. An unlimited number of things may be possessed of the spirits, or be objects of this mystery and power. A guardian spirit watching over an individual, a family, or a clan, becomes a tutelary god or a fetish. Great faith is placed in the revelation and protection which may be expected or procured from the spirit. Not only the averting of ill will or disfavor of the spirits, but the making of them subservient to his needs is the effort of the Indian. Thus a guardian spirit, or protector, is acquired. This is his "Manito."

Ceremonialism. Sacrifices, feasts, and prayers are offered. The Indian is bound in the elaborate system of observances and the superstitious fears of his mysteries. But there is no confession of sin in the Christian sense, and the moral and ethical contents of our faith are lacking. Various symbolic acts and religious rites are made use of by the Indian worshipers, such as the setting up of prayer sticks, the making of pictographs and sand paintings, sacrifices of dogs and other animals, of corn and tobacco by smoking. The young man during his period of adolescence purifies himself by fasting, bathing, and by solitary visits to the mountain, until he is ceremonially perfectly

clean and acceptable. He may work himself into a trance by dancing, and by the use of a drug, in which state he has visions of his guardian spirit as a guide through life. The use of the peyote [1] or mescal is bound up with this custom. The mescal order or cult has been established as an Indian rite or religion, and has gained a considerable following among the Oto, Winnebago, Arapaho, Ogalala Sioux, and other tribes.

The Medicine-Man. Protection against disease and the cure of sickness are sought, and the elaborate ceremonies of the medicine-men or shamans of the tribe are employed. The medicine-man is both the Indian doctor and the priest, an object of reverence and fear, often a self-conscious impostor, who realizes his own importance. The shaman uses every art to mystify and impress his patients and the relatives who fee him for his services. Every means is used to work himself and his attendants up into a state of excitement by the dance, the chant continuing through many hours, accompanied by the drum and rattle. Incantations and weird ceremonies

[1] On page 269 a description of this drug and its ceremonial use is given. Various native plants and liquors distilled from them have been used by native tribes and primitive people in all ages. The use of tiswin and of pulque among Mexican tribes is quite prevalent. Peyote is comparatively a modern introduction. As one ceremonial custom is crowded out by another or an increasing intelligence among the Indians leads to discarding of crude and harmful practises of the past, the peyote habit and the mescal rites gain greater hold.

are performed, simple herbs and the sweat-bath are introduced. The mysteries of the secret orders and their rituals are employed in the expression of the religion of the tribe or clan as a social organization. A dramatic representation of a myth or article of faith is given. Masks are used for impersonating supernatural beings or animals. Any review of the native religion of the Indian would be imperfect that failed to reckon prominently with the medicine-man. He still has power as a religious factor, not so much as a teacher of heathenism as one supposed to be capable of diagnosing diseases and prescribing means to overcome baneful influences and the work of evil spirits which cause sickness and misfortune.

Dances. The sun-dance of the plains Indians, the stomp-dance, the snake-dance of the Hopis, are examples of the more elaborate ceremonies. Some of these are of the grossest and most immoral character. Excesses and long-continued night vigils, which in some cases close in orgies, are the results of these religious rites, for the Indians tend strongly to religious excitement. Undemonstrative and unemotional as the Indian ordinarily appears, he is capable of the extreme of fanaticism and is fond of ceremony and excitement. The ghost-dance, which swept over the country of the plains Indians in the early nineties,

HOPI SNAKE DANCE

was an exhibition of fanaticism and frenzy associated with the belief that a new prophet had appeared.

The Soul of the Indian. The papers have given many notices to Dr. Charles A. Eastman's eulogy in his book, *The Soul of the Indian,* and other writings about his race. But if the Indian had been what he asserts he would not have needed a defender brought up in the white man's school. The Indian seems almost as unfortunate in his friends as in his foes, and he is no more the saint the one describes than the "red devil" the other paints. No race has yet been discovered capable of lifting itself to the high level of the sons of God, but none has been found which the grace of God cannot raise and transform. No one who has known the Indian well will deny that he is as capable of mental and spiritual development as the Teuton or Anglo-Saxon. But no one who remembers what he was in America before the coming of the white man will assert that he has no need of the white man's school and religion.

Indian Religion Estimated. One who was born among the Dakota Indians in 1837 in their wild pagan state, and has given his life to the study and the uplift of the Indians, the Rev. Alfred L. Riggs, after forty-two years of intimate acquaintance, sums up the characteristics and defects of Indian religion in the following interest-

ing account: "1. The Indian is eminently religious; he has noble aspirations and a spiritual interpretation of the universe. 2. He has entirely departed from the worship of the One Great God Father, and has taken up with the worship of gods that are no gods, to whom he vainly prays and sacrifices. 3. Holiness and righteousness are absent from the character of his gods, and their worship does not bring to him the conviction of sin. 4. In his religion ceremonial takes the place of righteousness of life and fellowship with God. 5. He knows not the love of God our Father, bringing joy and life to the soul, but, in bondage to fears created by his superstition and ignorance, lives a life of apprehension and terror. 6. They who represent him as a simple-hearted child of God, already more perfect than Christianity can make him, utter that which is untrue and highly mischievous. 7. If any creature on the face of God's world is in desperate need of the gospel of Jesus Christ, and knowledge of the way of life, it is our North American Indian."

Beginnings of Indian Transformation. Such was the old Indian as a child of nature in his primitive faith. The ushering of the race into new experiences and associations and the processes of transformation, making both for weal and wo, are next to be considered.

CONTACT OF TWO RACES

For myself it is a grief to be placed in antagonism to others. I love peace, not strife. But what could I do? In God's providence he led me to these poor, wounded, wretched, outcast souls. I heard their piteous plea for help. I saw the dark record of crime which we were heaping up before God. I dared not be silent. I have spoken as I believe a man who believes in God ought to speak for God's suffering creatures, and, conscious of the truth of every plea that I have made, I can bide my time for God to vindicate my course. It may not come in my day, but the day will come when our children's children will tell, with hushed whispers, the story of our shame, and marvel that their fathers dared so trifle with truth and righteousness, and with such foolhardiness, trifle with God. Hitherto neither our sense of justice nor our fear of God has preserved for the Indians any country which white men covet. It is the story of Ahab and Naboth's vineyard.

—Henry W. Whipple

If there is one thing which the American people believe in more than any other, and mean that every man on this continent shall have, it is "fair play." And, as soon as they fairly understand how cruelly it has been denied to the Indian, they will rise up and demand it for him.

—Helen Hunt Jackson

CHAPTER II

CONTACT OF TWO RACES

The Coming of the White Man. In the City Park of Portland, Oregon, the bronze statue of "The Coming of the White Man" depicts in a striking way the red man, proud, independent, a man never enslaved, standing in his fearlessness and dignity, neither hostile nor effusive in welcome, yet friendly, watching the approach of the paleface. Could the page of history of the relations of the two races have been read in advance, what would have been the Indians' attitude? *A Century of Dishonor* is not the whole story, but the deceit, greed, ruthlessness, and aggressiveness of the superior race, the sufferings, losses, the ferocity, revenge, bitter resentment, continued independence, and pride of the Indian form a tragic and pathetic chapter of American history. It is an old story in varying forms and molds, but with the inevitable result, as the cultivated, dominant, aggressive race gains the upper hand over the untutored primitive people. It is not always worked out with the same degree of inhumanity, base betrayal of trust, and sad infraction of treaty obli-

gations; but, of the white man's dealings with the American Indians, the testimony of those least inclined to exaggerate or generalize is a severe arraignment.

Two Races in Contact. The history of the contact of the two races, of Indian wars, of the reservation system, and political administration need not be reviewed. A few paragraphs sketching this remarkably tragic and pathetic story will suffice. The modern period and the present-day relations in government administration of Indian affairs will be considered also in later chapters. Knowledge of the white man, and contact with him, came to the various Indian tribes at widely separated periods, and in many instances much later than is commonly understood. The Southwestern and desert tribes long dwelt in their isolation, knowing nothing of the race of palefaces, and with no anticipation of the approach of Europeans. Seventy-five years ago the Pimas of the Arizona desert obtained their first acquaintance with white Americans. The Mexicans were regarded by the Indians as a separate people from the Europeans who came from the east, and a distinctive Indian name is given to these Spanish-speaking people.

Indians Acquire Horses and Firearms. A tradition of the important event of the first coming of the white man and also of the first knowledge

of horses is preserved in the history of many tribes. The acquisition of horses rendered notable the freedom of the Indians, the frequency of wars, and the superiority of the tribes possessing these animals. The introduction of firearms also was an important event which wrought a great change in native life and Indian warfare.

Long and Varied History. The dealings of the white race with the native tribes of this country form a long and varied history. A survey of it arouses admiration, interest, indignation, shame, and fascination, according to the particular periods and events we are studying. There are few dull pages. The Indian was never a despicable foe, as he matched native craft and cunning against skill and superior weapons.

Columbus and the Name, Indians. When Columbus made his first landing in the New World, on what is now known as Watling Island, of the Bahama group, he supposed it was a part of the East Indies, as he believed the mainland to be Asia. He called the natives who swam out to his boats, *Indios* (Indians), and this name has been preserved and extended to all of the aborigines and their descendants of the Americas.

Relations with Europeans. The expeditions of Ponce de Leon, Narvaez, and De Soto revealed the sturdy and warlike character of the native tribes, with the result of much bloodshed, and a

great respect entertained by the palefaces for these savage foes. The Spaniards were the first white men with whom the Indians had dealings both on the Atlantic and the Pacific. Spain was the pathfinder on the high seas and in exploration of new lands, and possessed a certain preëminence in the sixteenth century, which in its later history has been wofully forfeited. The settlements of Europeans in North America brought the Indians into contact with four other classes of white populations besides the Spanish. The English reached Jamestown in 1607; the French settled at Quebec in 1608; the Dutch on Manhattan Island in 1613, and the Swedes on the Delaware in 1638.

Tribes and Their Locations. The tribal locations and the varied tribal names are of historical interest, best indicated by the accompanying map, which is supplied for study of those concerned to review the aboriginal Indian conditions when the two races first came in contact. The imagination and fancy may have free play when set in action by the vivid and fascinating accounts of early Indian life and conditions, and of the primitive American life of the native peoples as supplied by the explorers and pioneers of the new civilization. The Five Nations of the Iroquois in New York state, the Pequots and Narragansetts of New England, the Seminoles of Florida, the Navajos and Apaches of the far Southwest, with between

MAP, SHOWING FORMER LOCATION OF IMPORTANT INDIAN GROUPS OF NORTH AMERICA NORTH OF MEXICO

two hundred and three hundred diversified tribes and bands, speaking scores of unrelated languages, form an intricate subject of research, and a theme for history and fiction of fascinating variety and romance.

Changing Drama. From this beginning the tale proceeds, sometimes an epic of unsurpassed beauty and charm, sometimes a tragedy great in its consequences and thrilling in its episodes, as we follow the history of Indian wars, white aggression and occupation, spoliation and massacre, often successful on the part of the uncivilized race, but with the inevitable result.

The Pueblos. The history of single tribes or ethnologic groups of Indians of our country would form a subject for historical review of interest and suggestiveness, none more so than the Pueblos of the Southwest. Coronado and his conquistadores passed through the Hopi country and the land of the Pueblos in New Mexico, in 1540-42, searching for the seven cities of Cibola, and for hidden mineral treasure. On the site of what is now Santa Fé he found a village whose population was estimated at 15,000. There existed a simple, idyllic, primitive manner of life, many customs of which are preserved identically to-day. The legends and the lore of this tribe of village dwellers, with the ancient ceremonies and native worship, constitute probably the most primitive

and uncorrupted of all aboriginal inheritances to be found in the United States in this twentieth century. When De Vaca came, these Indians were in many respects a civilized people. Alvarado and Coronado came among them and conquered them. In 1691 land was set apart for them, and the United States government confirmed their land grant, owned in fee simple and not as reservations. Later reference will be made to their present anomalous position in legal relations, and to the industrial and educational status of these pueblo dwellers.

Continental Period. On July 13, 1787, an ordinance was passed by the Continental Congress which contains this provision which was confirmed by an act of 1789, and in the subsequent organizing of sixteen of the states this was reaffirmed: "The utmost good faith shall always be observed toward the Indians, their land and property shall never be taken from them without their consent, and in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress, but laws founded in justice and humanity shall from time to time be made for preventing wrongs done to them, and for preserving peace and friendship with them."

Later Injustice and Strife. By comparing the generous and just provisions of this Act of

Congress with that which has subsequently happened, we are able to trace the history of white aggressions, broken treaties, ruthless soldiery, Indian uprisings and massacres, long campaigns, a defiant, misunderstood, and unconquered foe, the unjustified encroachments of the white man, and the savage onslaught of the Indian. As the last result we have a vanquished race, forfeited lands, the white man in possession of the Indian country, and further retreat and confinement on reservations of a people who could never be enslaved, but who are subdued and kept within bounds. "By alternate persuasion and force," wrote the Commissioner of Indian Affairs in 1854, "some of these tribes have been removed, step by step, from mountain to valley, from river to plain, until they have been pushed half-way across the continent. They can go no further."

Reservation System and Missionary Influence. Then came the Reservation system, with military posts to prevent uprisings and quickly to subdue any recurring savagery. Speedy transportation of troops by rail followed. Then came the telegraph, still later the telephone. All these united to prevent hostile tribes from ever again making successful war upon the whites. To-day the Indian war chief has passed away. The Indian council no longer plans its stratagems and its assaults. The tomahawk—that symbol of the

bravery and daring of the red man when on his own frontier he was the most formidable of foes —now reposes peacefully in museums among other historic weapons. We may discern that the complete change in the belligerent attitude of the Indians in these fifty years is largely due to the refining and elevating influence of the missionaries, although often credited to the subduing influence of war and the changed environment.

Fierceness and Cost of Indian Wars. No one can read of the Black Hawk War, the entrapping of Custer and his troops on the Little Big Horn, when not a white foe was left to tell the tale, or of the remarkable campaign of Chief Joseph of the Nez Percés, without a tribute of respect for the savage cunning and military skill of these Indian warriors and their great leaders. Drake in his *Indian History* estimates the cost to the United States of the Indian wars as upwards of $40,000,000, and an unknown number of lives.

The Old Order Changeth. Along with this extensive history of warfare and destructive forces, calculated to impoverish and exterminate the native tribes, there has been a beneficent and constructive effort for the preservation and amelioration of Indian life. The dealings of the government with its wards has been in many ways most humane and Christian. The administration of the Office of Indian Affairs, the system of

agencies and local supervision, would form an elaborate study and show vivid contrasts to what has caused shame and reproach in *A Century of Dishonor.*

Advance under President Grant. The presidency of General Grant, and the term of service of General Thomas J. Morgan, as Indian Commissioner, inaugurated policies which were most beneficently conceived, and in some respects were faithfully carried out to the vast betterment of the tribes. Many of the best workers came into the service under the Grant policy. Church organizations were invited to nominate agents, teachers, and physicians for appointment by the Bureau. The appointees were an improvement over the partizan and political officials who had badly corrupted Indian affairs. The Carlisle Indian School was opened by Lieutenant Pratt in 1879 with 147 students.

Individual Ownership and Citizenship. In 1887 an Act was passed for the ownership of land in severalty, thus revolutionizing the old system of collective ownership. By the Dawes Bill, the President was given authority to divide the reserves among the Indians, distributing the lands on the basis of a quarter section to each head of a family, an eighth section to single adults and orphans, and one-sixteenth to each dependent child. A restriction against disposal or mortgage

for twenty-five years was made. The Dawes Bill admitted the allottee to citizenship.

Protective Act of 1906. It was found that granting citizenship increased the Indian's danger by opening the way for the selling of liquor to him, and also by depriving him of some of the special protection of the Indian Office. To meet this danger, the Burke Act of 1906 was passed. This postponed citizenship until the expiration of the twenty-five-year period of trust, at the same time giving jurisdiction over the allottee in the interim to the United States.

Who Was to Blame? The author of the *Last American Frontier* has given perhaps as mild and charitable a view of the dealings of the superior race with the native Americans as dispassionate judgment could allow. "In the end, the Indian must have given up his hunting-ground, and contented himself with progress into civilized life. Under ideal conditions, the route might have been determined without loss of life and health, without promoting a bitter race hostility, without prostituting national honor, or corrupting individual moral standards. The Indians needed maintenance, education, discipline, and guardianship until the older ones should have died, and the younger accepted the new order, and all of these might conceivably have been provided. But democratic government has never developed a

powerful and centralized authority competent to administer a task such as this. The acts by which the United States formulated and carried its responsibilities toward the Indian tribes were far from ideal. In theory the disposition of the government was generally benevolent, but the scheme was badly conceived, while human frailty among officers of the law, and citizens as well, rendered execution short of such ideal as there was."

Indians' Point of View. The Indians' point of view may be gained by the following incident: "In the Capitol at Washington are four historical pictures which are striking object-lessons of the treatment which the Indians have received. The first is the landing of white men, and the offering of corn to them by the Indians. The second is the signing of the treaty ceding Pennsylvania to the white man. The third shows Pocahontas in the act of defending Captain John Smith. The fourth represents an engagement between the whites and the Indians in which the latter are being killed. An Indian, to whom the Capitol was being shown, stood thoughtfully before the pictures described, and summed up the history of his people in a few simple words: 'Indian give white man corn. Indian give white man land. Indian save white man. White man kill Indian.'"

Successive Relations to White Race. Hon. T. J. Morgan, ex-Commissioner of Indian Affairs,

expressed the Indians' relations to us in a statement which may be abridged as follows: "They were our *forerunners,* who preceded us and had the oldest claim upon the American continent; our *hosts,* who welcomed our pilgrim forefathers when they landed at Plymouth Rock; our *landlords,* from whom we rented and acquired land; our *rival nation,* with whom we made treaties and traded; at times our *savage foes,* burning our homes and cruelly tomahawking alike defenseless women and little children; afterwards our *friendly allies,* who helped us to fight our battles against our enemies; gradually overcome by the white people they became *conquered subjects;* now the *wards* of the nation, receiving constant help from the government; as lands are being allotted them in the Indian territory, they are becoming our *fellow citizens;* many of them are still *savages* and *heathen,* who must be evangelized and led to Jesus; and numbers are now converted and are our *fellow Christians and brethren in Christ,* assisting in the great work of giving the gospel to others."

The Paradox of Indian Riches and Poverty. It has been asserted that the Indians are the richest nation and the poorest people on earth. The strange paradox is true. According to one method of calculation the Indians have surpassing wealth, but they are also the poorest of the poor

in a great number of tribes and localities; and the average Indian as you find him to-day is a poor man, often "land poor" in a different sense from the current significance of that phrase. The Indians of the United States, who are under government supervision have in allotted holdings 34,000,000 acres of land and in tribal right 39,000,000 acres. Add to this the lands of the public domain, which Indians off the reservations are occupying, a total of over 75,000,000 acres may be called Indian lands. The value of the improvements, stock, and other possessions of the Indian can only be very indefinitely estimated. But in tribal property held for the Indians, undivided into individual holdings, the large sum of $687,564,253 is held in trust. The estimate has been ventured that the grand total of the wealth of the 330,639 Indians enumerated by the government amounts to over one billion, and sixty-six million dollars. Before calculating from this estimate how rich each Indian in the United States is supposed to be, please recall that the great majority of the Indians do not have a dollar to their credit in the immense sum held in trust for other tribes, and much of the large acreage to be calculated as wealth is arid, worthless land on which no human being could live, and which never will be of any value.

A False Estimate. The utterly misleading state-

ment that the Indians are the richest people on earth is arrived at by the calculation that "with an equal division of all Indian wealth each red man in the United States would have 250 acres of land, $1,292 in personal holdings, and $2,261 in trust funds." This is scarcely a very consoling and helpful calculation for the thousands of homeless, landless Indians of northern California, the poorest class of human beings in America, and a rather disconcerting calculation for the Osages of Oklahoma, large numbers of whom receive thousands of dollars in annuities, or have become millionaires from leases of oil lands. The fact to remember is that a very large percentage of the Indians of our country are abjectly poor. In their homes they have but few of the comforts of life which the individual can enjoy. And yet the vast revenues accumulating to their credit and for their benefit are enormous and increasing with each passing year. The royalty on the coal mines of the Choctaw nation amounts to $200,000 yearly.

In Trust and in Possession. The Indian has to-day in the United States Treasury funds amounting to $35,385,000 upon which an annual interest is paid amounting to $1,625,000. The government pays to the Indians annually under treaty obligations, more than three quarters of a million dollars. Ninety thousand Indians have United States patents for their lands. One hun-

dred and twenty-two thousand Indians have no allotments.

Nez Percé Lands. Among the Christian Nez Percés of Idaho, there were allotted about fifteen years ago 185,000 acres of fine land to 2,000 Indians and 500,000 were given to 3,000 white settlers. To-day 94 per cent. of the land allotted to the Indians is still owned by them. Of the whites not more than 20 per cent. still own their homesteads. It is said that 80 per cent. of it was sold as soon as the law allowed. Every Nez Percé family raises grain and owns a garden. This tribe shows the results of faithful and persistent missionary effort.

Trade and Property. "Trade is the only civilizer of the Indian. It has been the precursor of all civilization heretofore, and it will be of all hereafter," wrote an experienced Indian agent in 1853. "Open the whole Indian territory to settlement," he continues. "In this manner will be introduced amongst them those who will set the example of developing the resources of the soil, of which the Indian has not now the most distant idea; who will afford to them employment in pursuits congenial to their nature, and who will accustom them imperceptibly to those modes of life which can alone secure them from the miseries of penury." The necessity for the Indian's safeguarding of his "rights" is one of the greatest

burdens and curses. Commissioner Valentine once stated that four fifths of the time of the Indian Office was taken up with questions of Indian property rights.

Land Rights. The prior rights of the Indian tribes to lands occupied by them have been difficult to determine, because individual holdings, with surveys, designations of boundaries and titles as recognized in civilized lands, were unknown to the primitive peoples. The rights to irrigating waters, to springs, and to extensive range country were difficult to define or to protect. Many treaties have been made, reservations provided for, and individual allotments designated, which were intended to give inviolable rights to the Indians.

Restitution and Protection Called For. Restitution wherever possible of lands and water rights, of which the Indians have been robbed, is an imperative duty which the nation owes every tribe that has suffered from white aggression. The securing of small farms for the landless and homeless thousands of scattered bands in northern California is a worthy task, to which the government, during the last few years has been giving tardy attention. The suffering Pimas of Arizona, deprived of the irrigating waters of the Gila and Salt Rivers which they had used for generations, still wait for redress of this griev-

ance. No more peaceful and deserving tribe of Christian Indians in our land can be found. Suits to recover their rights to the water should be instituted without further delay, and if this does not result in their favor, the building of the San Carlos dam to conserve the flood waters of the Gila will alone afford adequate and permanent relief, and make restitution for the wrongs inflicted on this long-suffering tribe.

Desirable Land Policies. The consensus of opinion among the friends of the Indian to-day favors the continued restrictions upon Indian allotments in the majority of cases in order to protect the ignorant and the improvident from the unscrupulous grafter and white settler. The releasing of restrictions against the sale of the allotments should be in individual cases where intelligence and business judgment enable the allottee to make wise disposition of his land, or where another location is secured from the proceeds of the sale of an allotment on which the Indian and his family are not able to live. Titles should be perfected as rapidly as possible, the present system of heir lands simplified, and minor children inheriting a patrimony should be protected against fraud and theft to the limit of the federal powers.

Taxation of Lands. Among the Five Civilized Tribes an anomalous and trying condition exists.

In Oklahoma a court decision has confirmed the state's right to tax Indian lands on which restrictions have been removed. If the removal of restrictions has been based on rational advancement by the Indian owners, this is as it should be. When all restrictions against an Indian's lands are removed, it is a natural inference that that Indian has acquired all the rights and qualifications of citizenship. It should ordinarily mean that he is qualified to administer his own business affairs, that he is sober and industrious, that he has sufficient ability to protect himself against the grafter, and that he is, in all respects, entitled to the right of franchise, because of his moral and educational accomplishments.

Competency Commissions. It has been the custom of the government to remove restrictions only when Indians are competent, and the establishment in recent years of Competency Commissions has been one of the most successful forward steps which has been taken to make the Indian a citizen. The Indians are first given a trust patent for their land, which gives them the ownership of the land, and allows them to work it, free from taxation. At the end of twenty-five years, a patent in fee is given, which means that all restrictions are removed, and that the land can be sold. Those who know the condition of the Five Civilized Tribes of Oklahoma are convinced that as a whole they are

not ready for citizenship, and are unable successfully to handle their business affairs. Large numbers of them cannot speak English and are illiterate.

How Canada Treats the Indians. The treatment of the Indian problem by the Canadian government is summarized by Mr. M. K. Sniffen, secretary of the Indian Rights Association, in this statement: "The prime factor in the Canadian policy has been to regard all treaties made with Indians as sacred and inviolable, and so far as we are aware they have been faithfully lived up to or fully respected. No Indian in Canada can come forward and say that his land has been taken from him without his full consent. Another cause for the absence of trouble is that the purpose of the Department seems to be to keep the Indians contented and satisfied with their lot as *Indians*. Although the original idea was amalgamation the principle has not been carried out to any extent. Instead of gradually removing the class barriers, as we have been doing, through the land-in-severalty idea, Canada has adopted the other extreme, and the system of paternalism now existing there has been developed to such an extent that the Indian is tied hand and foot with an endless amount of red tape. He is looked on, apparently, as a permanent institution of the Dominion, and every

inducement is held out to have him remain an *Indian.* No serious attempt seems to have been made to put the Indian on his own feet, so far as the question of civil rights is concerned. In this respect, therefore, Canada is far behind the United States."

U. S. Government Policies. The paternalism exercised by our federal government in relation to the Indians, who are regarded as wards, has been subjected to much criticism on the one hand and to commendation on the other. A summary of the present-day dealings of the United States through its Office of Indian Affairs, a bureau of the Department of the Interior, may be stated in the following policies, which in the main are commendable: The allotment of lands in severalty (that is, the apportioning to individual Indians of specific pieces of land, usually 160 acres) has been a wise provision. Restrictions, limiting the possessor's right to sell his allotment for a period of years, protect many of the Indians against fraud and the designs of grafters or liquor dealers, who desire to get their property. Abolition of the old system which regarded tribes as independent nations has been an advance; and the substituting of capable civil service employees, in place of agents appointed for partizan reasons and by the political spoils system, has greatly improved the service. The recording of marriages and com-

piling of rolls of family relationships has been a difficult but valuable accomplishment. The discouraging of polygamy and gambling, and the promoting of pure family life and of industry have done away with idleness and immorality to a considerable degree in tribes which were below the average of Indian life. Suppression of the liquor traffic, and the efforts to deal with the peyote or mescal evil, are being vigorously pursued. The supplying of a larger corps of physicians, nurses, trained farmers, and field matrons has made the educational system of vastly greater efficiency. The employment of Indians in the government service and the recognition of the varied capacity of individual Indians is an important advance, from which there should be no receding.

Value of the New Faith. To trace the relation of the new faith to the natural religion of the untutored Indian, will be the special aim of these chapters. A pagan, a man without written language, often a ruthless savage he was. Seldom degraded or barbarous in the sense in which dwarfed and cannibal tribes have been so described, and yet primitive, crude, and vastly in need of enlightened faith, arts, and culture of civilization, of the helping hand of a superior people he was. That he could not remain a painted savage, an unlettered nature worshiper was inevitable. It is sentimentality and thoughtless

drivel to complain that the picturesque and primitive conditions of the aborigines have been destroyed, and a new faith introduced for the red man. The immense gain to the Indian, the boon to civilization and Christianity will be discerned, and even the praise of the " soul of the Indian " and the depicting of his natural virtues and his primitive faith will not derogate from the advantage which the new order has been to him in the aggregate. Some vices of civilization have been added to those of paganism; new dangers and strange evils which he had no knowledge of in his primitive life have come in his pathway with the white occupancy. These were inevitable, and his struggle against them has been and will be a fierce and often a losing fight. But many will win, and a better heritage and nobler destiny await the New Indian under the new order than he ever could have attained under the old order and its limitations.

Mutual Gains and Compensations. The debt we owe to the Indian is not only the acquisition by our forefathers of the great land and its vast wealth of which the red man was the original possessor. The finer qualities of Indian character which are worthy of emulation, the simple customs, and the native traits, described by an author of our day under the caption, *What the White Race May Learn from the Indian,* are no small

contribution to our civilization. The Indian of to-day, as one of the elements fused in the great melting-pot of our eclectic American population, is a valuable contribution. The Indian has been dispossessed. He has also come into possession of new treasures and a heritage by adoption. The white man's diseases and vices threaten him. The white man's skill, surgery, Christian morals, and faith bless and save him.

A Debt of Honor. The dealings of this nation with the aboriginal tribes in their primitive conditions, and later with these people who became wards of the government, present strange anomalies—striking contrasts of greed and rapacity offset by generous philanthropic and altruistic service for their welfare; neglect and oppression, alternating with paternalistic care and vast appropriations for education and tribal betterment. But much clearly remains to be done before the debt is paid and reparation made for the injustices which have been not inappropriately designated a century of dishonor.

Coöperation of Two Races. The increasing ability of the Indian to help himself must be recognized and this racial self-reliance be given large scope. Prejudice and ostracism which debar Indians from sharing in the privileges of community life must be recognized as un-American and unfraternal. So shall the Indian develop his

ever-increasing capacities in environments of ever-enlarging opportunities.

Views of White Leaders. The view-points of a number of leaders who are prominent as white friends of the red race, present an interesting comparison. The program by which the Indian is to attain a worthy destiny, the wrongs that need righting, the unsupplied needs of the race, are variously stated, and from each angle of vision new light is thrown upon the vexing problems of Indian administration to-day. Coincident with the erection of the monument in the harbor of New York in honor of the American Indian, Mr. Rodman Wanamaker outfitted a party to visit all of the Indian reservations and tribes of the country, to present a flag to each tribe and secure a declaration of allegiance from each Indian attending the ceremonies.

President Wilson. President Wilson sent a message of greeting which was reproduced on the gramophone. The President's words summarize the progress made by the race, and express these sentiments, as the Great White Father speaks rather as the beneficent Elder Brother of the Red Man:

"My brothers: A hundred years ago, President Jefferson, one of the greatest of my predecessors, said to the chiefs of the Upper Cherokees: 'My children, I shall rejoice to see the day when

the red men, our neighbors, become truly one people with us, enjoying all the rights and privileges we do, and living in peace and plenty as we do, without any one to make them afraid, to injure their persons, or take their property without being punished for it according to fixed laws.' The Great White Father now calls you his ' brothers,' not his ' children.' Because you have shown in your education and in your settled ways of life staunch, manly, worthy qualities of sound character, it gives me pleasure, as President of the United States, to send this greeting to you, and to commend to you the lessons in industry, patriotism, and devotion to our common country which participation in this ceremony brings to you.''

Secretary Lane. The Hon. Franklin K. Lane, Secretary of the Interior, with jurisdiction over Indian federal affairs, has gone on record as emphatically determined that the red man shall have a fair deal under his administration. He refers in scathing terms to the despoilers of the Indian tribes. '' During the past fifteen or twenty years there has been an improvement in our treatment of the tribes. but there is yet much to be desired. Even to-day with the utmost care and integrity exercised from Washington, the remnant of Indians left in this country are still victimized, their ignorance and credulity are capitalized, and the

intelligent supervision they have a right to expect from this government is far from being accorded them."

Hon. R. G. Valentine. Concerning the methods of this supervision, there could be no better interpreter than the Hon. Robert G. Valentine, who, as Commissioner of Indian Affairs, lifted the government Indian service to a higher plane of integrity and efficiency and a clearer recognition of the needs of the hour. Prefacing his remark with the statement that "the time has come when the end of the road, which began at the spot where Columbus landed is now in sight," he says: "A superintendent of a thousand Indians has a thousand separate and distinct problems to solve. He should take no steps without the prophet's instinct; the recommendation of a lease or patent in fee he must make in clear prevision of what may take place five or ten years hence. Able-bodied Indians whose trust patents expire in a few years must have that day held before them, and the values of every intervening season constantly pointed out. Vagueness and uncertainty must be rooted out from their lives. On each Indian responsibility must be thrown to the full limit he can bear, but not beyond that limit. He must be taught, if necessary by bitter experience; yet enough must be saved to him to enable him to turn such experience to profit. Not

only must the rights and opportunities of the Indians be guarded, but the welfare of the community among which they must live as neighbors must also be respected. An Indian cannot be allowed to hold unused a farm which has been broken up, to let the wind carry the seeds of weeds on to the prosperous land around."

General Pratt. General R. H. Pratt, former superintendent of Carlisle Indian School, than whom no white friend of the Indian is more influential, more honored, and more competent to speak, says in behalf of Indian citizenship: "The Indian is not barred out in any way by his Indian origin, and may enter American life and reach any place he is fit for. He must be educated and trained out of his tribal past into real useful American life, and given the ability to use and defend all his citizen's rights. He must be transformed from a consumer and a bugaboo into a producer and tranquilizer. He cannot become a true citizen if he clings to the past. Indians by a segregating prison treatment, are still Indians, largely non-English-speaking, and a burden to us in tribal masses, and he rightly argues that such a policy of segregation applied to negroes and foreigners would never make of them American citizens. There are plenty of other hindrances to Indians, and about all of them are the natural outgrowth of the race-izing system."

Professor McKenzie. Professor Fayette A. McKenzie, Associate President of the Society of American Indians, has written: "With freedom and education for the Indian a new situation opens up. The government will find its function decreasing and its beneficiaries withdrawing from supervision. The great task of race progress will then lie in the hands of the race itself. For it must be remembered that no race moves as a single body. The burden of progress rests upon the more advanced and more fortunate members of the race. The people are increasingly free to follow. For the first time in history the leader speaks a language held in common by the race."

Sympathetic Coöperation. From such men of the more advanced race come the truest friendship and wisest counsels for the red man in his progress along the upward-leading trail. Forward-looking white men who will coöperate with the Indian leaders of vision and Christian motive, will have great influence in the solution of the Indian problem. In local communities where people of the two races mingle, there is a splendid responsibility and opportunity for Indian uplift. Sympathetic coöperation is the key-note. Race prejudice is not prevalent, yet the sensitive, proud red man, and the timid, backward Indian boy or girl, resent the not uncommon discrimination and the social slights which are to be met in the com-

munity life, in trade, or in the public schools in the country shared by whites and Indians.

Fellowship and Good Cheer. The young men of the white and red races are shoulder to shoulder to-day in schools, in commercial life, in the Church and the Christian Associations, and on athletic fields. It is a goodly fellowship and camaraderie, an inspiring exhibition of fraternity, equal opportunity, manly strength and competition, and hopeful outlook. In generous good-will, sportsmanlike fair play, and altruistic service, let the men of the more advanced race, cheer on the redskin with the shout and the prayer:

> "Our hearts, our hopes are all with thee!
> Our hearts, our hopes, our prayers, our tears,
> Our faith, triumphant o'er our fears—
> Are all with thee! Are all with thee!"

Reciprocal Attitude of Indian. Nothing could be more detrimental to Indian interests than the stirring of animosities against the white race because of real or fancied grievances suffered in the past. The truest, most unselfish friends of the red man have been the statesmen, missionaries, teachers, and kind neighbors who have had their welfare at heart. More true interest and sympathetic helpfulness have been evinced by these public-spirited and Christian leaders than the Indians have often shown to their own race. And the cultivation of a spirit of friendship and

of appreciation on the part of the Indians themselves is essential to further progress. The Indian is no longer to be a man apart. He is to be amalgamated, and in the marts of trade, in community life, in the counsels of the state and the nation, to bear his part in responsibility and privilege. He is first and last an American, and no member of this native race is to remain sulking in his camp, or bear a grudge against the white race because of injustice of former years or of its dominance in the land of which the Indian was the original possessor.

PIONEER MISSIONS

The history of the Christian Church does not contain an example of resolute, untiring, successful labor superior to the work of John Eliot, apostle to the Indians.

—John Fiske

My object has been simply to show our causes for national shame in the matter of our treatment of the Indians. It is a shame which the American nation ought not to lie under, for the American people, as a people, are not at heart unjust. . . . The history of the missionary labors of the different Churches among the Indians, would make a volume. It is the one bright spot in the dark record.

—Helen Hunt Jackson

I spent twice the time I intended, because I became so interested, and I traveled all over the reservations to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indian were the men who were teaching the Indian to become a Christian citizen.

—Theodore Roosevelt

CHAPTER III

PIONEER MISSIONS[1]

History in Peace and War. The silent and most potent forces in the making of history are often those least discerned, those spiritual and moral influences which are exerted apart from the clash of arms and political agitation. In the annals of American Indian development, and the relation of the red and white races, Indian wars and government policy have bulked large. But side by side with this path, stained with blood, there has been the less noticed course of Indian development leading ever to the light, the story of patient missionary toil and self-sacrificing service for the untutored race. A century of dishonor has been written, but the century of Christian missions to the pagan tribes, the uplifting of savages and nature worshipers, who knew not the God of Christian revelation, is yet to be fitly recorded. Indian campaigns, bloody massacres, military exploits, and savage resistance and assaults have furnished the theme for many a page of thrilling

[1] This chapter does not attempt to survey the details of Indian missionary history. Only some of the most typical incidents have been selected to illustrate the expansion, difficulties, and progress of missions among Indians.

narrative, and of the tragedy of battle-fields. The victories of peace, and the heroism of pioneer heralds and consecrated evangelists of the faith, instructing in religion, virtue, knowledge, laws, have not been described.

Sacrificial Service. There is no greater inspiration and summons to renewed sacrifice and service in the mission enterprise of to-day than that which the review of pioneer mission work furnishes. It is a story of patient, untiring service, and of unwearying self-sacrifice from the days of Roger Williams and John Eliot down the long line in which stand out prominently the names of David and John Brainerd, Jonathan Edwards, Count Zinzendorf, David Zeisberger, Jason Lee, Marcus Whitman, H. H. Spalding, Stephen R. Riggs, Thomas S. Williamson, Samuel Worcester, Bishop Whipple, Bishop Hare, and many others who have gone to their reward. In thinking of these pioneers we must not overlook the devotion and heroism of many women who uncomplainingly shared hardships in these early efforts. This line remains unbroken and is carried forward to-day by both men and women who are giving the best of their lives to this work.

Early Beginnings. On the first seal of the Massachusetts Colony was the figure of an Indian, and the legend "Come over and help us." The first Royal Charter affirms that "to wynn and

incite the natives of the Country to the Knowledge and Obedience of the onlie true God and Savior of Mankind is our Royall Intencion, and the Adventurer's free Proffession is the principall ende of this Plantacion."

Opening by John Eliot. The name which stands foremost in this service is that of John Eliot, a graduate of Oxford, a linguist and a scholar. He was also a Puritan, and this fact led him to take passage on the *Lyon,* which arrived at the port of Boston, November, 1631. He was now twenty-seven years old. As a linguist he was immediately interested in the Indian tongue and took a young Indian into his family to teach him the words necessary to tell his message to the Indians. With the Ten Commandments, the Lord's Prayer, and a few passages of Scripture, he set out on his work. His first sermon is historic. It was from Ezekiel xxxvii. 9, 10: "Then said he unto me, Prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." At this service Chief Wauban was converted, and his influence greatly aided John Eliot in his work. The Indians were immediately interested and showed this by

such questions as: Whether God could understand prayer in the Indian language, whether the English were ever as ignorant of divine things as themselves, how the world happened to have so many people on it if they were all drowned in a flood.

"The Praying Indians." As soon as he had acquired a practical knowledge of the Indian tongue, Eliot began to visit the wigwams and converse with the women and children. The result of this knowledge of the Indians' needs was the founding of Indian towns into which were gathered what were known as the "Praying Indians." Here they learned the peaceful arts of civilization. Each household was given a lot. Orchards were laid out; fields planted; men wielded the hoe and spade, and women spun and wove. Tithing men, or Rulers of Tents, were Scripturally appointed to administer the government. There were fifteen of these towns, of which Nonantum, now Newton, and Natick were the chief. Traveling from town to town, suffering discomfort and privation, John Eliot was their counselor and friend.

Courage and Patience. His fearlessness was often evidenced, as in his reply when the angered chiefs and medicine-men threatened to kill him, and he answered, "I am about the work of the Great God, and he is with me, so that I neither fear you nor all the sachems in the country. I

JOHN ELIOT
Preaching to the Indians

PUBLIC

will go on." Eliot was so generous that the parish treasurer, paying him his salary for one quarter, tied it in a handkerchief with as many hard knots as possible to prevent his giving it away before he reached home. Meeting an Indian in great poverty, and trying in vain to undo the knots, he said, "Here, my friend, take it; I believe Providence designs it all for you." Infinite patience and untiring care were given by this devoted and scholarly man and his associate, Mayhew, to the winning and training of their native converts. Catechumens were instructed for fourteen years before the first Indian church was formed.

Indian Fidelity to Convictions. The incident of one of the Indians rebuking an Englishman "for profaning the Lord's Day by felling a tree," suggests the frequent present-day instances of the Christian Indians setting examples to tourists and worldly whites, such as the Pimas of Arizona refusing indignantly when asked to sell their Indian baskets on the Sabbath.

Workers Show Extended Service. John Eliot remained at his work until his death in his eighty-sixth year. A number of his coworkers and successors were commissioned by the Society for the Propagation of the Gospel among the Indians, and among the names of prominence in this early period are those of Samuel Danforth, who

labored twenty-four years, Rev. John Cotton, and his son Josiah Cotton, who completed a period of sixty-eight years, and Samuel Treat, who worked in the Cape Cod region forty-two years, and translated the Confession of Faith into the Indian language.

The Eliot Bible. Eliot's monumental task, the translation of the whole Bible into the language of the Mohicans, the common language of the New England Indians, the compiling of a grammar, and other language work, was a prodigious labor. The New Testament was printed in 1661, only fifty years after the publication of the King James version, and the Old Testament in 1663. This was the first Bible printed in America, and the few copies still preserved are greatly prized. A perfect copy is in the possession of a lineal descendant of John Eliot, Mrs. R. A. Cutter of Brooklyn. As one turns the pages of this beautifully printed book and recalls the untiring energy and zeal of this pioneer of Christian missions, the lines which the author inscribed at the end of his Indian grammar have new significance: "Prayer and pains through faith in Jesus Christ will do anything." Eliot planned to train up missionaries who would be the leaven in the lump of surrounding paganism. Two young men were sent to the Narragansetts in Rhode Island. The stockaded village built at Natick in 1651 was an

example of the care and system with which the missions were fostered.

David Brainerd. The labors of David Brainerd, born April 20, 1718, extending over the years of his brief ministry, from the age of twenty-four until his death at the age of twenty-nine, form one of the most impressive tales of burning zeal and devotion. He had marvelous success in winning the Indians, whose response is usually deliberate and slow, baptizing seventy-seven converts in one year. His long rides, and the exposure in his trips over New Jersey, and portions of New York and Connecticut, brought his life to an early close.[1]

Marvelous Impress on Great Leaders. When failing health forced young Brainerd to leave his Indians to go to Northampton to die, in the home of his prospective father-in-law, Jonathan Edwards, the impress of his character and work turned Edwards' thoughts to service for the red men, and later to become missionary to the Mohicans. Brainerd's diary moved Edwards to write a call for prayer that girdled the world. This same diary fell into the hands of Henry Martyn at Cambridge University, and sent him as a missionary to die in Arabia. The diary was

[1] His biography, written by Jonathan Edwards, is a classic of missionary and devotional literature. He was succeeded by his brother, the Rev. John Brainerd.

read by William Carey, the consecrated cobbler, and he was led to give his life to India, and became a pioneer of the great modern missionary era.

Limits Reached. The work in Massachusetts, preceding the disastrous Indian wars of the period, attained strength and influence. Fourteen principal villages, with a total population of over a thousand among the tribes of the Massachusetts Bay region, were organized on a religious and industrial basis under Eliot and his coadjutor, Samuel Danforth.

Plymouth Colony Field and General Society. In the Plymouth Colony, in the southeastern part of the state, the Rev. John Cotton and Richard Bourne gathered Christian Indians to the number of nearly 2,500. Hostilities and mistrust between the whites and the Indians in the subsequent wars broke up many of these communities and embittered relations between the two races, destroying much of the work. For the furtherance of the missions to the native tribes there was formed in 1649 the English "Corporation for the Propagation of the Gospel among the Indians in New England."

The Mohicans. When Cooper wrote his fascinating Indian tale, and called his hero *The Last of the Mohicans,* he did not chronicle the romantic story of Christian missions to these Mu-he-ke-

na-ok of the Housatonic Valley, now known as the Stockbridge Indians of Wisconsin. It is another instance where a tribe of "the vanishing race" failed to disappear, for in the last two hundred years they have decidedly increased in number, and the last census shows over five hundred of the Mohicans. They are of mixed blood, it is true, but some of them are prosperous farmers, and they cherish their history. When the sending of a missionary to these Indians of Massachusetts was first proposed about 1724, opposition was expressed by the Dutch traders who feared that their lucrative traffic in rum would be affected. But in the tribal council the good Chief Konkapot advocated a welcome to any preacher that would be sent. The heart of a young Yale student, Mr. John Sargeant, inclined to this work, when the committee went in search of a suitable man, and from the very start his labors were attended with blessing. His first convert was baptized in 1734 and soon after a church and schoolhouse were erected.

Labors of Jonathan Edwards. Upon the death of Sargeant in 1747, he was succeeded by the Rev. Jonathan Edwards, who had just passed through his stormy experiences in the Northampton parish. And here among the Mohicans, the great theologian and famous author of *The Freedom of the Human Will* continued his labors until

called to the Presidency of Princeton University in 1758. It was in the quiet of the Indian village by the Housatonic River, that Edwards wrote his great classic, and, when leaving his Indians, reluctantly and with tears he laid down his missionary labors and bade his people farewell. In the Revolutionary War, the best of the young men of the tribe fell fighting for our country's liberty. When the Indian survivors returned at the close of the war, a barbecue was prepared for them, which it is said General Washington suggested.

Indian Missions of the Southwest. In California an extended chain of mission establishments under the Spanish friars existed for some sixty-five years. The buildings, constructed by the Indians under the direction of the padres at immense labor, were large structures of adobe brick and stone. These Indians were simple and peaceable, and readily submitted to mission discipline.

Destructive Policy. In 1833-34 the Mexican revolutionary government ordered the "secularizing" of these missions, and the expulsion of the missionaries. Property was confiscated, and the scattering of the Indians to the mountains and through the valleys left only a helpless, dying, and degraded remnant. It is estimated there were 30,650 of these mission Indians. To-day there remain, according to official statistics, only 2,855.

New Mexico and Arizona Field. The earliest missions among the tribes of New Mexico and Arizona were conducted by the Spanish padres, and extensive work had been established when the great revolt and the massacre of the Spaniards occurred in the last quarter of the seventeenth century. As early as 1650 the wild tribes, which were known under the general designation of Apaches, began the raids and hostile attacks, which continued for the years following.

Village Dwellers. The Pueblo and Hopi Indians in antagonism with the military and missionaries, who were also mutually in conflict, threatened to kill all of the Spaniards, and finally in August, 1680, the Pueblos led by Pope of San Juan, joined in the assault and massacre, in which priests and soldiers, Spanish inhabitants young and old, suffered alike. Some in the southern part of this territory were warned and escaped. Santa Fé was besieged, and the missions were destroyed. The Indians burned many of the Catholic churches, and from 1680 to 1692, when De Vargas reconquered this region, New Mexico was almost entirely evacuated by the Spaniards.

Recent Protestant Work. In the great Southwest where the fifty thousand Indians of Arizona and New Mexico were in the densest paganism, almost unrelieved by any gospel light or instruction, little Protestant work was attempted until

the last quarter of the nineteenth century. To the Navajos the Rev. J. M. Robertson was sent in 1868, and the Rev. John Menaul, M. D., two years later. But both were transferred to the Pueblo mission at Laguna, and the vast tribe of Navajos was left uncared for.

The Iroquois of New York. How slow but sure is the work for the Indians no fields illustrate more forcibly than the missions to the once powerful Iroquois, now located on seven reservations in western New York state. The Seneca Mission was begun before the Revolutionary War, but it was not until 1811 that this was regularly organized. The Rev. William Hall labored for nearly sixty years, and the Rev. Asher Wright for forty-three years. Mr. Wright is said to have been the only white man who ever thoroughly mastered the Seneca tongue. He constructed for the Indians a written language, prepared a grammar, and made many translations. Mrs. Wright, who was greatly beloved by the Indians, carried on the work in later years. Mrs. E. J. Hall rendered devoted service, principally on the Allegheny Reservation, for forty-seven years, " with a symmetry and strength of character " which made a deep impression.

First Native Missionary. A missionary whose work brought about far-reaching results was the Mohican, Samson Occum. A pupil of the Rev.

Eleazar Wheelock's Indian school near Norwich, Connecticut, he took up his work among the Montauk Indians on Long Island. Here he attracted the attention of President Burr of Princeton, and became a bone of contention among the Societies. The Rev. George Whitefield conceived the idea of taking him to England in the interest of Christian missions. In London Occum made many influential friends, George III himself contributing to his cause. In Scotland he was equally successful and returned to this country bearing $60,000. This sum was used in founding Dartmouth College, at Hanover, New Hampshire, intended originally for Indian youth.

"Brothertown" Indians. Occum's next important work was as missionary among the Oneidas. Here he superintended the removal of the Mohicans to land among the Oneidas, and founded that remarkable town known as Brothertown, in which he also showed a high order of statesmanship. These Indians and this town were subsequently transferred to Wisconsin on the shores of Lake Winnebago. Here they established the first free school in the state, and gave to the Northwest its first woman teacher, Electra Quinney, an Indian. Under one of their own race, the Rev. Joseph Slingerland, a Dartmouth graduate, they were led to Shawano county, and have since been largely absorbed into the life of the state. Occum,

to whom the great movement was due, died at New Stockbridge in 1792. On the banks of the Housatonic there has been erected in our day a monument to these early Christian Indians on which is the simple legend, "To the Friends of Our Fathers."

The Revolution and Its Effects. During the Revolution, Indian missions suffered greatly. The Moravian mission, which under Count Zinzendorf had been almost disrupted during the French and Indian wars, was later to suffer equal destruction with David Zeisberger in charge of the work among the Onondagas. In 1782, at Gnaddenhutten, nearly a hundred Christian Indians were bound together in pairs and ruthlessly killed by a party of Virginia borderers. Zeisberger as missionary and philologist continued his work for sixty years without salary. The missions among the Friends, owing to the harmonious relations established by William Penn, were more fortunate.

Chief Cornplanter. The great Seneca chief, Cornplanter, brought his own son and two other boys to Philadelphia to place them with the Friends. The Friends, like John Eliot, did much for the Indians' industrial education. A mill and a blacksmith shop were built; women were taught to spin and weave. Under the Harveys their work

was carried into the Middle States, and later was extended among the Shawnees in Kansas.

Pocahontas. The conversion of Pocahontas was the first notable incident in the work of the English Church, which at Jamestown early became a missionary center. In 1712 the Society for the Propagation of the Gospel, as we have seen, was active in New England and in New York. Sir William Johnston had the Liturgy in Mohawk printed at his own expense, and Chief Joseph Brant prepared the Book of Common Prayer in the same tongue. The Rev. Eleazar Williams labored among the Oneidas, and as the Six Nations were moved farther and farther westward the Episcopal missionaries have followed them and have also taken up new work among the Chippewas in Michigan.

"The Five Civilized Tribes." Before the Revolution little work was done among the Five Civilized Tribes, as the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles were called. The evangelization of these, begun early in the century after, furnished some of the most trying vicissitudes which missionaries have ever been called upon to encounter. These were not due to the Indians, but to the rapacious whites covetous of their lands. In 1825 a young minister named Samuel Worcester six days after he was ordained, started with his wife for the Cherokee country

bordering on Georgia. Here he found the white man encroaching upon the Indian's lawful lands, and he undertook the red man's cause. The mission was then established on the Chickamauga, not far from what we know as "Missionary Ridge." One Sunday while he was preaching he was arrested by Georgians, and after being taken on foot many miles he was imprisoned. When he was finally brought before Judge Clayton of Georgia, he was sentenced with his associate, Dr. Butler, to four years in the Milledgeville penitentiary. This was done under cover of a law which required every white man in the Cherokee country to take the oath of allegiance to the state, although as a federal official, for he was postmaster, he was exempt. Worcester was put in prison garb, and set to work in the cabinet shop. In the meantime his wife and children were sick and helpless. After sixteen months the two men were released by the governor and resumed their missionary labors.

Baptist Work. The first organized work of the Baptists for the evangelization of the Indians was among the Tuscaroras and other Iroquois tribes of western New York state. It was a far cry from the early independent labors of Roger Williams, begun at his own initiative in 1631, to 1817, when the Board of the Baptist General Convention appointed the Rev. Isaac McCoy to labor among the

Miamis and Kickapoos. This work was continued in Michigan and Indiana until the removal of the Indians farther west, in 1836. Other Baptist missions were organized among the Ojibways, the Cherokees of North Carolina and Georgia, the Otoes and Delawares west of the Mississippi, and in Indian Territory among the Creeks, Choctaws, Potawatomis, and Miamis. After the division of the denomination on the slavery issue, in 1845, the American Baptist Missionary Society continued much of this work. Later missions were established among several of the "Blanket tribes" of the western part of Oklahoma, including the Kiowas, Caddoes, Wichitas, and Osages. Among the names which are conspicuous in the history of the Baptist Indian work are those of the Rev. Isaac McCoy, who rendered consecrated service for twenty-nine years, the Rev. Evan Jones, missionary to the Cherokees for forty years, and Dr. J. L. Murrow, who for forty-three years has gone back and forth in the broad stretches of the Indian Territory. Among the fruits of these early missions were some of the influential leaders of this tribe, most of whom also preached to their own people. Chief John Jumper of the Seminoles, Moses Keokuk, a Sac and Fox, and Chief Charles Journeycake, for sixty years a Christian leader of the Algonquins, are conspicuous.

Indian Missions in the Northwest. It is interesting to trace the steps of these devoted men, who, as the white man crowded upon the Indian and as the Indian retreated, forsook home and friends to follow the red man. The Congregationalists and the Presbyterians had united under the American Board, and under this society were founded missions among the Creeks, the Wyandots of Ohio, and the Chippewas of Michigan. As early as 1820 there were Presbyterian missions at Fort Gibson, and among the Pawnees of Nebraska. "Father Hamilton," as he was known, completed a half century of work among the Omaha, Oto, Iowa, and Sac tribes, translating the Scriptures and hymns, and conducting a boarding-school, which the missionaries were early convinced was the best means of training and civilizing the Indian.

The Sioux. The Dakota nation, commonly called the Sioux, comprised the largest and most warlike of the plains tribes. In physique and intellectual endowment these Indians take a high rank, and from their history and legends is largely drawn the prevailing conception of the Indian. In 1834 a young physician, a graduate of Yale, named Thomas S. Williamson, who while practising medicine in Ohio had taken a theological course at Lane Seminary, went as missionary to the Dakota country, then almost as primitive as Point Barrow

is to-day. Later he was joined by the Rev. Stephen Riggs and his wife.[1]

Pioneer Economy. Their first field was at Lac-qui-parle among the Wahpetons, one of the poorest bands of the Dakotas. The following extracts from Dr. Riggs' book gives a vivid picture of some of the details of mission life: "We entered the mission work at a time when the Board was cutting down everywhere, so that we started on a salary or allowance of about $250, and for the first quarter of a century it did not materially differ from the basis of a Methodist circuit-rider in the West of olden times, that is, $100 apiece, and $50 for each child. At the time when our family numbered eight, we had an allowance of $500. We were both close calculators, and we never ran in debt.

A Primitive Mission House. "Dr. Williamson had erected a log house a story and a half high. In the lower part was his own living-room, and also a room with a large open fireplace, which then, and for several years afterwards, was used for the school and Sabbath assemblies. In the upper part there were three rooms still in an unfinished state. The largest of these, 10 feet wide by 18 feet long, was appropriated to our use. We fixed it up with

[1] The story of this group of workers, as it is related by Dr. Riggs in *Mary and I*, furnishes one of the most complete and thrilling stories of missionary life.

loose boards overhead, and quilts nailed up to the rafters, and improvised a bedstead, as we had been unable to bring ours farther than Fort Snelling. That room we made our home for five winters. There were some hardships about such close quarters, but all in all Mary and I never enjoyed five winters better than those spent in that upper room. There our first three children were born."

Pagan Practises. As an example of pagan conditions, and the teaching of the native religion, the following illustration is significant: "My most promising pupil was John Okanwa, a lad of sixteen, who soon learned to read the Dakota Bible. He was much interested and wanted to prepare for baptism. It was the time for the annual sun-dance. By taunts and threats, the leaders induced him to offer himself as one of two self-immolators to the sun. For three days and nights, without a bite of food or a drop of water, with cords run through the flesh of his back and pulled up tight to a pole above, he danced in his tracks till the weariness was so great he would throw his weight on the cords in his back, causing the blood to run down to the ground. When he completed his time he was so far gone he lay down and in a day or two died. But according to the sun priests he was rewarded by having his name heralded as a hero in the spirit-land."

Persecution. The Dakota mission thus estab-

lished encountered opposition, persecution, and discouragement during the first years. But the work advanced slowly. In 1850 there were three churches, but only 31 communicants, and a steady advance with small numbers until 1862. Then came the great catastrophe and the breaking up of the missions in the massacre of the white settlers by the Indians, who thus sought to destroy the new faith and the whites whom they regarded as their enemies.

The Massacre of 1862. The story of this tragic event and the no less tragic outcome, in the wonderful providence of God, is told by Dr. John P. Williamson, son of the pioneer, Dr. Thomas S. Williamson. His narrative vividly presents the historic scenes, which any review of these days should include. "It was a sultry day in August, 1862. I was sitting in the hotel of a little town in central Ohio, whither I had gone in search of a helpmeet in my mission work among the Sioux Indians in Minnesota. The Civil War was at its height. So when a Cincinnati daily was flung on the table I seized it greedily, but forgot all about my friends at the South when my eye caught the big headlines: 'Horrible Massacre by the Sioux. 500 Whites Butchered. Redwood Agency Destroyed.' Redwood Agency was where I had been preaching for two years. A little white church building, and lumber for a one-room

manse, were there by my efforts. Forty miles west, my father, the Rev. T. S. Williamson, was located, and further on a few miles was the Rev. S. R. Riggs, each with their families. At each of the three points was a little church organization of Indians numbering in all about 60 members. Such was the visible fruit of twenty-seven years of missionary work.

Mission Families Saved. "I was back in Minnesota as soon as possible. I found the horrible tales that I had read as I went, though distorted, too true. Through the fidelity of the converts no life in any mission family was lost. It was the most terrible massacre ever committed by Indians. Nevertheless, if the grievances of the Indians, which led to the massacre, were narrated as the Indians then felt them, it would lighten much the dark hue of the blood-stains. Only eternity will reveal God's judgments in the case. A few weeks, however, were sufficient to show he had a providence therein.

Religious Awakening. "Within two months of the massacre 400 Indian men, who had been induced to surrender with their families, were in prison at Mankato. Dr. T. S. Williamson was the one to discover the finger of God. He visited them in prison and preached Jesus the Savior of sinners. As a body the 400 prisoners all agreed to renounce heathenism and embrace Christ

Jesus. They wrote to their wives at Fort Snelling, where I was working, to destroy their sacks and charms, and seek Jesus Christ, which they did.

A New Era. "This was the beginning of a new era for the Dakota Indians. Forty Indians were hanged and the rest of the 400 served four years in prison at Davenport for their complicity in the massacre. Then they were released and returned to their families, who in the meantime had been driven out of Minnesota and were scattered over South Dakota, North Dakota, Montana, and Canada. But wherever the prisoners went, they went not as the old heathen conjurers, but as converts to Christianity. And so it is that from among the Indians who had their homes in Minnesota until 1862, but were driven out on account of the massacre, the failure of the medicine-men and glory of Christianity were published among all the lands of the Sioux nation."

A Great Achievement. The great work which had occupied much of Dr. Williamson's time for forty years, was the translation of the Bible into the Indian tongue. To this he gave every hour he could command. With Dr. Riggs, the two working in the utmost harmony, each revising the work of the other and the Rev. John P. Williamson, his son, reviewing both, they had nearly reached the end of their labor of love, when

in 1876, his beloved wife, the light of his home, "went over the river to rest under the trees." He grew homesick, and longed to depart, but he said, "I would like to live until this translation is done. Then there will remain little or nothing for me, an old man and much worn, to do." At length the work was completed and soon thereafter he went quietly away, his name to be cherished, his influence to live, the fruitage of his work to increase until time shall end.

Life Service Nobly Closed. When it was known among the Christian Indians that his death might be near, there arose in all the churches a "great prayer cry" for his recovery. This being reported to him he sent a message to them, full of tenderness and bright with hope: "Tell the Indians that I thank them very much for their prayers, and hope they will be blest both to my good and theirs. But I do not wish them to pray that my life may be prolonged, for I desire to depart and be with Christ, which is far better." He died June 24, 1879, just as the sun began to rise on the Dakotas' land. He was in the eightieth year of his age. It is estimated that about 1,000 converts had preceded him to the heavenly home.

The Helpmeet. Of Mrs. Williamson's character and labors, the beautiful tribute was given, "Perhaps no man was ever blessed with a help-

meet more adapted to his wants than the lovely, cheerful, quiet, sympathetic Christian wife, who for forty-five years encouraged him in his labors."

What God Has Wrought. The results are summarized as follows: "In 1862 there was not a single resident missionary, not even a Catholic, among the 20,000 Sioux west of Minnesota. The whole Sioux nation were in the darkest paganism. In sickness and in war they were wrapped up in their false hope. The light of Christianity set up by the missionaries in Minnesota twenty-seven years before seemed likely to be snuffed out any day, but God then revealed his power. Now paganism is dead among the 30,000 Sioux Indians."

Bishop Whipple and Bishop Hare. In 1852 the work of the Protestant Episcopal Church in Minnesota, which in God's providence was to attain such great influence, was begun by Dr. James Lloyd Breck at Gull Lake among the Chippewas. For the Santee Sioux a mission was established through the efforts of Bishop Henry B. Whipple at Redwood, Minnesota, in 1860, and although this work was interrupted by the horrible massacre of 1862, it was resumed by the missionaries who had not forsaken the Indians in the time of disturbance. A central mission station was erected for the work of the Protestant Episcopal Church among the Sioux and neighboring tribes, and the

great development of the subsequent years under the episcopal direction of Bishop Whipple and Bishop Hare was the outcome.

The Story of the Nez Percés. The annals of Christian missions contain no grouping of incidents more romantic and graphic in impressing mission needs, and consecration to meet those needs, than four scenes from the story of the Nez Percés of Idaho. These incidents are: The search for the white man's Book of Heaven; the double wedding journey of the young missionaries, Marcus Whitman and H. H. Spalding, and their brides, to the distant Indian country; Whitman's famous ride to Washington; and the martyrdom of Dr. Whitman and his wife in the massacre of 1847. In the year 1831 four Nez Percé chiefs made their way over the Rockies, and were found on the street in St. Louis, asking, "Where is the white man's Book of Heaven?" General Clark befriended them and showed them everything of interest in the town. Two of the four fell ill and died. Before the remaining Indians departed General Clark gave a feast to them. It was at this feast that, in a farewell address to General Clark, one of the two poured forth his burden of sorrow in words of pathetic eloquence as follows:

The Search for the White Man's Book. "I came to you over the trail of many moons from

the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were braves of many snows and wars. We leave them asleep here by your great water and teepees. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there! You took me to where they worship the Great Spirit with candles, and the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land beyond, but the Book was not among them to tell me the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, and yet the Book was not among them! When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence.

My people will die in darkness, and they will go on a long path to other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

The Speech Published. Such evidence as we have confirms the statement that this speech was taken down by a clerk in the office and sent to Pittsburgh. George Catlin, the artist, who painted the famous portraits of Indians also confirmed facts connected with it. This Macedonian cry stirred the hearts of the people. The apparently fruitless search of the Nez Percé chiefs resulted in the establishing of the first Protestant mission west of the Rocky Mountains, the Methodist Episcopal Church furnishing the pioneer in this pathfinding expedition.

The First Response. It was in response to a stirring appeal by Dr. Wilbur Fisk in the *Christian Advocate* of New York that this far distant field was entered. The words in which this statesman of the Church wrote his message for the press is of interest to-day, as the prophecy of his far-seeing leadership is recalled. This was his summons and his challenge to faith: "Who will respond to the call from beyond the Rocky Mountains? We are for having a mission established at once. Let two suitable men, unencumbered with families and possessing the spirit of

martyrs, throw themselves into the nation, live with them, learn their language, preach Christ to them, and, as the way opens up, introduce schools, agriculture, and the arts of civilized life. Money shall be forthcoming. I will be bondsman for the Church. All we want is the men. Who will go? Bright will be his crown, glorious his reward."[1]

Rev. Jason Lee. The Rev. Jason Lee, a young minister, the son of a Canadian pioneer, was the servant chosen of the Lord for this task. He was at the time thirty-two years of age, hardy and experienced in lumber-camp work, six feet three inches in height. With his nephew, also an ordained minister of the Methodist Episcopal Church, and a lay associate, he became the herald of the gospel, the pioneer worker in the country west of the Rocky Mountains, and the hero of one of the most remarkable transcontinental journeys in the history of American missions. Shipping their supplies around Cape Horn, these consecrated men took the overland journey to Oregon, occupying almost five months. In the Willamette valley sixty miles from Vancouver, they located the mission, which developed into an extensive work with twelve ministers and their families, and lay associates of physicians, teachers, and

[1] Faris, *Winning the Oregon Country*, 46, 47.

farmers. The devotion of the young missionary to his task is expressed in his exclamation: "Oh, that I could address the Indians in their own language. My ardent soul longs to be sounding salvation in the ears of these red men. I trust I shall yet see many of them rejoicing in the hope of the glory of God." This was not only the introduction of Protestant missions into Oregon but of civilization among the Indians. Thus the natives of the Willamette valley received the heralds of the gospel.

Service to the Nation. Jason Lee, by importing cattle from California, making a trip East to interest the people and Congress, and bringing settlers with him, helped greatly to make Oregon a part of the United States. Dr. Lyman sums up the results of Lee's work as follows: "To Jason Lee, more than to any other one, unless we except Dr. Marcus Whitman, must be attributed the inauguration of that remarkable chain of cause and effect, a long line of sequence, by which Oregon and the Pacific Coast in general became American possessions, and the international destiny of our nation was secured."

Recruits. The Nez Percés, however, were to wait only a short time for the fulfilment of their hopes. For the following spring the Rev. Samuel Parker, and a young physician named Marcus Whitman, were asked to explore the region and

report. Marcus Whitman returned with a favorable answer, and made preparations to devote himself to the work. This began romantically by his taking Miss Narcissa Prentiss as a wife, and enlisting in the cause the Rev. H. H. Spalding and his bride, the two couples making a honeymoon journey of 2,000 miles, lasting seven months. These were the first two white women to cross the Rocky Mountains. On the Fourth of July they reached the Continental Divide where they raised the flag, and under its folds fell on their knees, and took possession of the Pacific slope in the name of God and the United States.

The End of a Wedding Journey. The wedding journey ended at Fort Walla Walla, and the mission work of the Whitmans began at Waiilatpu on the Walla Walla River, the Spaldings being sent eastward to Clearwater River. The work began immediately, and included the effort to reduce to writing the Nez Percés' language. The first book was printed on a press sent by way of Cape Horn and the Sandwich Islands. By this route they received their home mail at the end of two years and a half.

Whitman, the Patriot. The ownership of the Oregon country had long been a matter of dispute between the early settlers and the Hudson Bay Company. Now began the third scene in this drama of the far West. Whitman was not only a

zealous missionary, but an intense patriot. Observing that the British claims were being strengthened by the settling of bands of emigrants from across the Canadian border, with the intention of establishing a provincial government under the protection of Great Britain, and the holding of the country for themselves, and hearing that a new treaty determining boundaries between Great Britain and the United States would be required before the next Congress adjourned, Whitman determined to make the long trip to Washington, press the claims of Oregon, and bring back a party of emigrants.

Whitman's Famous Ride. On the morning of October 3, 1842, with no companion save his guide and Mr. Lovejoy, who had agreed to accompany him, Dr. Whitman bade farewell to home and friends, and started on the long journey across the mountains to Washington. As he mounted his cayuse pony and rode away, his last words were: "My life is of but little worth if I can save this country to the American people." Less like fact than fiction reads the story of this famous ride, covering a period of five long months and a distance of full 4,000 miles. Just what transpired at the capital is not definitely known, but certain it is that, in interviews with President Tyler and other statesmen, he impressed upon them the value of Oregon and its

importance to the United States, and declared that the Rocky Mountains were not an impassable barrier, since he himself had crossed them four times, had taken a wagon over the mountains in 1836, and intended to return with a large party of emigrants in the early spring.

Return and Reward. "Almost a year after the parting from his wife, she looked out one day from her cabin door, and saw the great cavalcade winding down the mountain. It was the first news of her husband she had received, and day by day her heart had grown heavier with the question, 'Does he live?' By this timely arrival the Americans outnumbered the British. Oregon was in a fair way to be saved. A few months passed; the Oregon treaty was signed and became law; three new stars were assured to the country's flag, and the name of Whitman was added to the roll of American heroes."

Martyrdom. The fourth scene is one of bloodshed and martyrdom. After eleven years of faithful labor, Dr. and Mrs. Whitman were called to join the noble army of martyrs above, falling by the hands of the Indians to whom they had devoted their noble and heroic lives. At the time there were in all seventy-two persons at the station. Of these fourteen were cruelly murdered, and nearly fifty, most of them women and children, taken prisoners. A few only escaped to tell

the story of what had taken place. The details of the massacre are much too terrible to tell. Suffice it to say that Dr. Whitman was the first to fall, a tomahawk doing the deadly work, and that a few hours later Mrs. Whitman received the fatal shots that cost her life. Clark in *Leavening the Nation* comments on this sad event: "The causes and motives of the massacre are exceedingly mixed, but the calmest judgment of wise and cautious men has long been agreed that the hostility of the agents of the Hudson Bay Trading Company toward American missionaries and immigrants was one efficient cause of that tragic event. A beautiful monument now marks their resting-place in the land they loved so well. Within its very shadow dwell, in peace and harmony, the descendants of the savages who murdered them and the descendants of those who fell in the cause."

The Protestant Nez Perces. For eleven years the Spaldings labored at Lapwai. It was the influence of these missionaries that secured the aid of the powerful Nez Percés in counteracting the effort to efface Protestantism in the Northwest following on the Whitman massacre. It was the Nez Percés who conducted them one hundred and twenty miles through hostile tribes and defeated the effort to capture them. This tribe not only refused to join the enemy, but gave

warning that in any attack on the American settlements they might be counted on in their defense. When in 1850 the men had rushed to the gold-fields of California, these Indians furnished food and stores and raised a battalion of warriors in order to protect those left behind. In 1871 when the Spaldings returned to that country, they found the Nez Percés had retained all the forms of worship, and many had morning and evening prayers in their wigwams.

Inspiration and Heroism. A statement which well summarizes the general conclusions from a survey of missionary efforts for the Indians may be quoted: "The estimate of this work of the years cannot be rightly made without a tribute to the zeal, patience, devotion, and high ideals which characterized the resourceful men and women who gave themselves unreservedly to Christian service in behalf of the primitive and savage tribes. From various secular writers, from pioneers of our civilization, from travelers of the frontier, from ethnologists, and from the Indians themselves, testimonies could be gathered which attest the superlative value of missionary labors, and the abiding results even when mission establishments have ceased to exist, and the work had to be abandoned."

Self-renunciation of Missionaries. In the four centuries of American history, there is no

more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood, and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habits, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they deliberately faced poverty and suffering, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort.

An Indian's Cause for Thanksgiving. This is an Indian student's tribute to the greater gain that came to his race through the supreme gift which the white man brought: "With these men came also one thing of blessing—the spirit of Christ the Son of God, the Messenger of peace on earth and of the greater brotherhood of man. So it was that, with the many evil things these men of the boats brought over the sea, there was one blessed thing of more value and power than all the evil things. Before the white brothers came, there had been much evil among the red brothers. Famine and sickness destroyed whole villages. Power, pride, and greed shed much blood and made widows and orphans and empty

teepees. The arrows flew back and forth; slaves were taken and toiled for hard masters. Women and children were traded and gambled, or given away like dogs, and knew not their own home of rest. Now we red people see we may join in this day gladly. We see that famine has passed away. The great God has sent us the wisdom for health, the terror of fear by evil spirits is no more. The arrows are warped, and the bow is broken. There are no more slaves, and all are free and at peace. No more need of the watcher over the camp. No more dread of the enemies' war-whoop, and the scream of the women and children. We are at peace, and every trail that any man of the states may tread is also free to us and to our children. We have much for which to thank our Father in heaven. The clouds that have darkened our country, and the blindness, have rolled away. We are now in the new day of the great brotherhood of America."

"Happy is the people whose God is the Lord,
Praise, honor, and glory to his name."

THE ORGANIZED CHRISTIAN ENTERPRISE

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare,
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, school, and house of prayer.

—*Whittier*

The fiber of Indian Christianity, and the answer to the oft-spoken inquiry, "What sort of converts do the Indians make?" may be indicated most appropriately by a brief statement by one most familiar with conditions, who very forcibly presents the facts. "By nature Indians are of a reverent disposition, and when they profess Christianity at all, theirs is religion in all simplicity and purity. They are not bothered in their belief with either creeds or dogmas, the simple story of the cross is sufficient for them in this life, as well as for the one which holds so much promise to them when they pass to the life beyond. All their worship is sacred to them, and their church hymns, sung in their own language, mostly written in minor keys, are touching in the extreme. Not many of our race can hear them sing for the first time with dry eyes. Their consciences are so tender that, if they do the least thing they think is sinful, it becomes such a burden to them that they will take no part in any form of divine worship until confession is made to the church; then assured of forgiveness, they are ready for work in the Master's vineyard again."

—*C. L. Hall*

We have always contended that the shortest cut, from pagan squalor, poverty, and dirt, to temporal prosperity, material well-being, and the comforts of civilized life, lay through the successful presentation of the gospel of Christ. Experience and observation have convinced all who have had the opportunity to judge that the transformation of a man's heart and life produces results more permanent and far-reaching than any amount of culture, education, and instruction imposed upon a pagan heart and a mind that still retains pagan ideals and pagan views of life.

—*"The Indian's Friend"*

CHAPTER IV

THE ORGANIZED CHRISTIAN ENTERPRISE

Organized Missionary Enterprise of To-day. A summary of the constructive work of Protestant Christianity for the Indians of our country and of the extensive results attained at the present time is nowhere available to the reading public. Here is an enterprise of the Christian Church of which few have an adequate appreciation, and from which admiration of and inspiration for this uncompleted task will result. Many are inquiring: What denominations have Indian missions? In what tribes, and in what location, are substantial results attained? What are the signal successes, and what the striking and abiding features of Indian Christianity? What is the distinctive Indian type of Christian faith and life here and now in America?

Achievements Summarized. A statistical table,[1] prepared from authorized reports, presents to the eye for review and study the most satisfactory reward to the quest for information upon these

[1] See Appendix I.

points. This is furnished in the appendix. It is as complete as it is possible to tabulate from the records and reports of the denominations. A study of the reports reveals that there are twenty-four denominations with 1,012 missions and stations among the Indians of the United States and the natives of Alaska; 456 of these being organized churches, while 556 additional stations are established. These are served by 433 ordained ministers, 380 assistants and Indian helpers and interpreters. In educational and industrial lines of work 167 additional laborers are under appointment. The number of Sunday-schools maintained is 424, with an enrolment of 18,200 pupils. There are 53 mission schools with 2,007 pupils. The details by denominations form an interesting study. They point to duty and opportunity also, where churches have open doors of entrance to larger work. The tribes reached by each denomination are indicated in the table printed in the appendix, which indicates the extensive work carried on by the denominational mission boards.

Typical Instances. Characteristic features of mission establishments, and signal instances of transformed lives and changed Indian conditions will reveal the prevailing influences. More impressive than statistical tabulation, these concrete illustrations of present-day achievement will

indicate the significance of the work. When the Rev. M. S. Riddle had completed twenty years of mission service in the Indian field, he was asked, "Do you think that missionary effort for the Indian pays?" To which he answered thoughtfully and with conviction, "I believe nothing pays better." To justify such an estimate of the fruits of missions to the red men, and of the enterprise of the churches with their actual accomplishments and their prospects, the facts need to be presented.

General Missionary Program or Method. The program of the evangelical missionary enterprise for bringing the Indian into the "Jesus road" may be simply stated. Evangelism and education go hand in hand. The new faith supplants the old, not by attack upon philosophical or theological tenets, nor upon the superstitions and religious ceremonies of the tribes. A patient effort, by the daily living of the faith and by presenting, to slow moving and incredulous primitive nature worshipers, the simple teachings of the "religion of the Book," gradually illumines their darkness, and one by one they make the break with superstitions hoary with age and start on the new trail.

The Sioux of the Plains. The labors of the Pond brothers, Bishop Hare, the Riggses and Williamsons, the Renvilles, and many who have

followed, reaping where they have sowed, form the annals of the largest accomplishments for the Sioux or Dakotas, the most numerous of all the American tribes. Greater transformations in one or two generations have actually been accomplished than we allow to be possible in our theoretical view of the uplift of a primitive people. Travel among the 28,000 Sioux in the four states of Montana, Minnesota, and the Dakotas, and inquire of the Indians as you meet them, "Are you a Christian?" Four out of five, we are told, will reply in an open espousal of the Christian religion. This does not mean that this proportion are exemplary church-members, or that the survival and the recrudescence of old superstitions and some of the pagan practises of their ancestors and of their own earlier years are not in evidence.

Dakota Indian Christianity. It has taken over seventy-five years of hard work and an expense of hundreds of thousands of dollars to develop Dakota Indian Christianity, but who shall say it has not paid? There are now thirty-four Presbyterian churches, with two thousand Indian communicants. Two of these churches are located among the Assiniboin Sioux in the Little Rocky Mountains, the most westerly of the Dakota-speaking Indians in the United States. These Indian churches have borne entirely the salaries of

the native missionaries laboring among them, contributing a total of $9,807 of which $4,322 went directly for missionary objects.

Episcopal Church Results. The Protestant Episcopal Church says: "Our statistics show that this Church reports 11,507 baptized persons; 5,142 communicants; 92 mission stations; contributions last year for church purposes, $9,696. There is no more worthy chapter in the history of the nineteenth century missions in America than the story of how the Church succeeded in putting a new song in the mouths of these people, even a thanksgiving unto our God."

Indian Camp-meetings. At a convention of the Sioux Indians a few years ago the Rev. Isaac Renville told the early story of his efforts to introduce the gospel among the Indians west of the Missouri River. He was then forbidden even to cross the river by the Indians who are now his elders and members and were there present to testify to their faith. The Rev. Edwin J. Lindsay, of the mission at Poplar, Montana, told of the opposition of the Assiniboins who refused him admission to their country and after his arrival bade him leave them. Now a large company of his congregation traveled several hundred miles overland to reach the convention. Almost 4,000 Indians were in attendance, and during the week's encampment 510 teepees and tents were ranged

about the mission at Standing Rock, in a circle of three miles in circumference. The native ministers and helpers furnished almost the entire program which was carried out wholly in the Dakota tongue. The Lord's Supper was observed by more than 1,000 Indians, after an impressive sermon had been preached by one of their own race.

Another Statement. Similar testimony comes from a visiting clergyman of the Episcopal Mission Convocation: '"If there is anywhere in the United States, at any time of the year, a religious gathering which surpasses or even equals in interest the annual convocation of the Indian congregations of South Dakota I should like to know it. At every service there were present a very large proportion of the 2,500 Indians who had come distances of sixty-five to three hundred miles to attend the convocation. It was a noble gathering, inspiring, uplifting, and encouraging. A large delegation of the Santees came a journey which took them two weeks to make; they would of course be the same length of time returning to their homes.

Effective Organization. "Native workers are graded according to services rendered. First come the helpers who do simply lay work. Next in order are the catechists who conduct services, then the senior catechists, each with a large red

cross embroidered on his cassock. Then come the deacons and priests, and a noble band of missionaries they are. One of the most interesting features was the women's meetings. All day long, and until eleven o'clock at night, they were holding their sessions. Ninety congregations were represented, and every delegate was anxious to tell her little story of the women's work in her own mission. As she finished her speech she came forward to present the offering from the women of her district. The offerings varied from $5 to $300, and at the close of the day, these self-sacrificing women had presented nearly $2,500, their gift for missionary work in South Dakota and elsewhere. The sacrifice involved in this offering was equal to that number of thousands of dollars from one of our moderately wealthy congregations. It was wonderful, pathetic, humiliating. The convocation was in session four and one-half days."

The Value of Camp-meetings. These big camp-meetings are significant as surely indicating a considerable growth and spread of Christianity among the Indians. Probably they are not to be taken at their face value as reported. In measuring their religious significance, some allowance must be made, as in the case of camp-meetings everywhere, for the appeal to the spectacular, for the opportunity offered for sociability, and in

the case of the Indians, particularly, for indulgence of the nomadic habit.

More Solid Test. The real significance of the growth of Christianity among the Indians is not so much in the camp-meeting as in the message of White Bull when he said: "Tell your people we are trying to live as Christians; we are trying to be kind to one another, especially to the poor and sick, for there are many among us who are sick and many who are lame and paralyzed, and we minister to them." It is the spread of this "living" Christianity that counts most, and this does not come through camp-meetings, although they may pave the way for its reception and strengthen it when secured. This can be inculcated in the Indian only through the personal example and individual teaching and preaching of patient, devoted missionaries. Therefore Christianity among the Indians will increase only as the unselfish efforts of such missionaries extend the missions on the reservations.

The Nez Perces. No Christian missions in America present greater interest and romance than those which include the Nez Percés and the tribes for whom these converts have reached out under the leadership of Whitman and Spalding, and the Misses McBeth, with the devoted companies of their colaborers. From the arrival of Marcus Whitman, the young physician, in 1835,

through the scenes of massacre twelve years later, to the year of Mr. Spalding's return, an aged lonely man, when 184 converts were baptized in one year, on to the last camp-meeting, and the mission campaign conducted by the young Nez Percé evangelists to tribes in neighboring states, and to their old-time enemies, this story is absorbing in interest. The Shevwits were under the influence of surrounding Mormonism, the Bannocks at Fort Hall were five hundred miles away, a hostile, warlike people. Every summer it was the custom for a little band of Nez Percé students to go over the mountains and through the forests to take the gospel to win other Indians to Christ. Eight churches are organized now, and nine Indian ministers with seven helpers evidence the success in raising up native workers. In enlisting Indian leaders and helpers, the Nez Percé fields are notable.

Exemplary Christians. A worker on the mission field gives this description: "When we compare the Nez Percés with our own white people, after all our generations of civilization and Christian training, I think we do not have so much of which to be proud. The Nez Percés are honest; no one would ever think of accusing them of taking a thing that did not belong to them. They are strict Sabbath keepers. If a Christian were to ride on a Sunday train it would be a case for

church discipline. Even the heathen Nez Percés keep the Sabbath. There is no profanity among them. If we hear swearing we are sure it is a white man that is doing it.

Avoiding Everything Questionable. "They are very reverent, much more so in God's house than we are; to them it is a sacred place; there is never any talking or laughing in any service; not one of them would ever think of turning around to see who was coming in the door. Among the Nez Percés it is only the heathen who take the back seats in church; the Christians are always in front. The Nez Percé gives up much when he becomes a Christian. He must throw away his old heathen beliefs, things he has been taught to believe from childhood. He gives up his heathen dress of long hair, blanket, feathers, fur, beads, and bangles. All these, unobjectionable in themselves, are signs of heathenism. He gives up tobacco; no Christian Nez Percé ever uses it; the Nez Percé thinks that does not belong to Christianity."

Less Fortunate Tribes. All tribes have not been so fortunate as these. The work of combating the influences of the disreputable whites is still arduous among the Winnebagoes. Another, and more recent problem, has engaged the mission in the effort to secure legislation legalizing marriage and divorce according to Indian customs. There is still opposition to overcome from the

medicine-lodge and the mescal religion. On the other hand, there has been a measurably successful effort to teach the Indians the methods of business in order to protect them from the unscrupulous grafters who would take advantage of them in worldly matters. But, in spite of these adverse conditions, there has been a marked increase in spirituality. A missionary of the German Reformed Church Board, who has in charge this work, writes: "There has been a strong effort to put in every Indian home a copy of Foster's Bible Story, which we found to be of inestimable value. There has also been a systematic effort to care for the sick in the mission house, and thus reach the soul as well as the body."

A Government Agent's Testimony. Christianity not only puts meaning into life, but it gives to the red man the highest conception of God. It brings to him a religion of authority, a positive message, and supplies his need of a daily vital relationship with the Great Spirit. That this results in efficient life is shown by the report of the recent United States Superintendent among the Winnebagoes: "Of those affiliated with Christian organizations, 50 per cent. are self-supporting, 33 per cent. and over are partially self-supporting. Less than two thirds of 1 per cent. are idle. About 10 per cent. are non-ablebodied. Of those affiliated with the medicine-lodge, 15 per

cent. and over are self-supporting, 39 per cent. and over are partially self-supporting, 9 per cent. are idle, 37 per cent. are non-ablebodied. Of those connected with the mescal organization, using the peyote, and practising the rites of the cult, 21 per cent. and over are self-supporting, 40 per cent. and over are partially self-supporting, 10 per cent. are idle, and about 26 percent. are non-ablebodied

In Oregon. In the dry, mountainous region east of the Cascade range in Oregon is the home of the Warm Springs, Wasco, and Paiute tribes. Here farming is difficult, and stock-raising limited. There is no game, and in consequence the destitution of these people is so great that they largely subsist on roots. No conditions could be more desperate. Yet under the ministrations of the United Presbyterian Church, and largely due to the Government Agent, Captain John Smith, an elder in the church, the Christian Indians are the most progressive, temperate, and exemplary.

Along the Missouri. Follow down the Missouri River along the east line of Nebraska, and the Omahas, the Winnebagoes, the Kickapoos, and the Sacs form a grouping of tribes for which missionary efforts have been exerted for many years. "Father Hamilton's" labors for the Omahas and Otoes began in 1854. From the boarding-school on the hill overlooking the Missouri valley, ninety miles above Omaha City, there went forth

hundreds of the young men of these tribes, whose careers of influence and whose homes of comfort and civilized customs evidence the fruitage of this work. The story of *The Middle Five* is a popular tale of those early days written by a former pupil, Mr. Francis La Flesche.

The Five Civilized Tribes. It was in the natural course of events that the Choctaws, Chickasaws, and other tribes removed from the Southern states to the Indian country should have appealed widely to the Southern Presbyterian Church, whose work indeed among them began before the great exodus. To-day by far the greater number of full-bloods in that country are church-members. These Indians are now so fully established in the faith that they are capable of taking charge, not only of the services, but of winning converts. The following from a visiting secretary gives an interesting account of the native work:

Indian Presbytery. "An Indian presbytery is a unique institution in itself, and a visit to one of its meetings will never be forgotten. Leaving their homes the entire Indian community encamps round about the church. Each Indian church sends not only its elder to presbytery, but entire families, men, women, and children. At daybreak the bell rings for sunrise prayer-meetings conducted by the Indians themselves in the Choctaw language. At nine and eleven a. m., and at three

p m. they have preaching by a Choctaw Indian or by a missionary through an interpreter, while the business of the presbytery is transacted between these hours. After the last service at night, the Indian population remain to sing, and continue their service of song until a late hour. It thrills one's soul to hear their earnest singing of the good old hymns. It is doubtful whether any presbytery in the Church attracts as large crowds where the people take such interest in the business of this church court and in the public religious services."

The labor of years by the white and native ministers of the Southern Presbyterian Church for the Choctaws and Chickasaws, has left a deep impress upon these civilized tribes. The labors of Byington, Hotchkin, Reed, and Starr of the pioneers, and later of Lloyd, Gibbons, and Ralston, most of whom gave their lives to this Indian work in Oklahoma, have borne abundant fruit.

Work of Reformed Church. Under the devoted leadership of the late Rev. Walter C. Roe, the Indian missions of the Reformed Church in America attained a notable efficiency. The Arapahoes and Cheyennes, the "howling Comanches" among the "blanket tribes" of western Oklahoma, and the captive Apaches of Geronimo's band at Fort Sill were not easy subjects to work upon. The substantial equipment provided by

these missions evidence the serious purpose and confidence with which the task was undertaken.

New Characters. But it is in characters formed anew, lives transformed, social and domestic customs changed, and Christian practises established, that the abiding structures are being reared. And pointing to some of the fruits of the labors of the years, Dr. Roe once exclaimed: "When we look in the fine face of Henry Cloud; in the dignified one of Wautan; or the benevolent countenance of Nahwats; when we hear the impassioned voice of our beloved evangelist, who can seriously question if the Indian is not worth any effort to save?"

Becoming Worthy Christians. What kind of Christians are these converts, is asked: "We see that the men have cut off gambling, mescal eating, and other bad habits, and that they take pleasure in doing what will please God. They are becoming industrious. They are much cleaner than in the old days, and take pride in keeping their children neat and well clad. Rapidly they are folding the teepees and learning to live in their little new houses." The women's church and mission work is notable. Thirteen hundred Kiowas, of the blanket Indians of western Oklahoma, whose number is increasing, are proving apt learners in the arts of civilization and the tenets of Christian doctrine and service. A con-

siderable number now live in good houses and are free from debt. They work their farms, and some receive rental from the lands allotted to their children or those of deceased relatives. Considering the degraded and superstitious condition of the tribe eighteen years ago, when the church work was begun among them, a notable advance has been made. For years they were unruly and resisted the customs of the white man's civilization. The Rev. H. H. Clouse and wife, of the Baptist mission, after fifteen years of service, are faithfully continuing their labors, having baptized 282 Indians.

Indians of the Youngest States. When Arizona and New Mexico came into the union of states, the last two of our present territorial divisions completing the forty-eight stars in our flag, they brought with them one fifth of all the Indians of our country. More primitive conditions will be found nowhere in our land to-day than in the far stretches of the Navajo reservation, or among the teepees of the Apaches in the vast plateau country. Here are children who have never seen a paleface and to whom the story of the gospel is unknown. There is no vanishing race here. Although deprived of the hunt and of war, in many respects the old mode of life and the domestic and social customs of the past are unchanged. The quaintest, most picturesque, and most ancient In-

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dian conditions of America are still to be viewed in the pueblos and on the reservations of the twelve tribes located in Arizona and New Mexico.

Zuñi, New Mexico. Mission work in the Zuñi village is appreciated by the Indians, and not opposed as in former years, when they objected greatly to be called upon in their homes and to have their children instructed in religion by the missionary. Now he has a friendly reception whenever he calls and has their full and hearty consent to give religious instruction to their children in the schools. One hundred and fifty of these young Zuñis attend his catechism classes once or twice each week, and the other meetings such as Sunday-school and preaching services. "Zuñi has three schools for Indian children, two day-schools in the village, and a boarding-school four miles east of Zuñi, at Blackrock. The missionary has his work mainly in these two stations and holds thirteen meetings each week."

Work among the Hopis. The transformation among the conservative Hopi Indians, descendants of the tribe which massacred the Spanish and drove the priests and their religion out of the country two hundred years ago, does not come rapidly. But a process of change is evident and the end is not uncertain. Paganism even where

most strongly entrenched will yield to the uplift and outreach of the new faith. A missionary portrays the change in the attitude of these Indians. "It is wonderful what baptism and church organization have done for the Hopis. They don't know what to do, as they have tried with all their power to keep the Jesus way out. First, they thought that it was only a couple of women, and they could be easily scared out. Then it was only a few men, and when they died this way would die with them. But the power of God is showing itself. Men, women, and boys, who a short time ago turned pale with fear of their gods and the witches, who thought baptism would be sure death, now laugh at their own fears. They look for neither favor nor sympathy from either white man or Indian. It is claimed by many people that the Hopis call themselves "friends of Washington" for what there is in it, but this cannot be said of our Christian Hopis. The Hopis used to say, 'If you are a Christian you won't be happy any more,' but they are beginning to see their mistake."

The Desert Tribes. The pathfinder in Christian missions to the Pimas and the Maricopa and Papago tribes was Charles H. Cook. It was the stone age with these Indians when Dr. Cook reached this land in 1869. Only thirty years previous the Pimas had for the first time looked

upon a white man. Through all the years of frontier strife and Apache warfare it is this tribe that can claim it "never shed white man's blood." The mission work among the Pimas and their neighbors, the Maricopas, in the irrigated valleys of the Gila and Salt Rivers, has been rewarded with such ingatherings that three fifths of these tribes are embraced in the seven organized churches. The Papago missions at Tucson and Indian Oasis reach many of this allied tribe whose employment is in humble toil in the town, or in the extended grazing and ranching country on the desert extending to the borders of Sonora.

On the Colorado River. The Mohave and Wallapai tribes on the borders of California, in the arid, sandy deserts and the valley of the Colorado, are evidencing the first impression from the work begun in very recent years for these corrupt and needy people. Gambling and sordid customs prevailed, superstition and the ancient rites of cremation of their dead on the funeral pyre continued through the years. An advance toward better life, through the knowledge of the gospel, gives promise of better things among these besotted and corrupted people.

The Utes of Colorado. The only Indian mission served by a Mexican is that of the Southern Utes in Colorado, where the lamented death of Julian Buck a few years since left the work with-

out the services of this promising young Indian leader who had consecrated his life to the Christianizing of his tribe. When this young son of the chief of the Utes was raised up for this task, so long neglected, one familiar with the conditions of the tribe wrote: "The influences of the war-path, the war-paint, and the war-whoop of the warriors and the braves were his in infancy by heredity, environment, and tradition. But we look back only one year, and very near the site of one of the most villainous massacres of whites ever perpetrated by the Utes, we see the first-born son of the war chief of the whole tribe solemnly consecrating himself to the ministry of the gospel of the Prince of Peace. Who need ask what made this possible? Not the triumphant tramp of United States soldiery, not the supremacy of American arms, not government surveillance, but the gospel of the Lord Jesus Christ."

The Mescalero Apaches. In 1873 the government established an Agency in the little village of Mescalero, surrounded by the lofty Sacramento Mountains—beautiful Mescalero, the home of the Mescalero Apaches. Who are these people? They are one of the seven tribal groups of the Apaches, who number over 8,000, and are widely scattered in Arizona and New Mexico. The name is taken from their custom of eating the mescal, a food obtained from the aguave plant. This is

not to be confounded with the mescal or peyote eaten for its semi-intoxicating qualities. The Mescalero speak both Apache and Spanish. They live in teepees, tents, and a few in houses. They wear short hair, and the men dress like citizens, and the women much like their white sisters.

Field Cultivated by Friends. The Friends have maintained a smaller work for the Indians than in the earlier history of their pioneer efforts, especially decreasing their educational lines. The Osages of Oklahoma afford a field for achievements in the face of conditions of wealth and idleness which have been the curse of this tribe. The report of the Associated Executive Committee of the Friends is the more encouraging because of the difficulties as given in their annual summary: "We note the tribes with the most limited means are improving more rapidly in the matter of taking up industrial pursuits, while those with greater revenue do not feel so much the necessity. Drunkenness and gambling have largely disappeared among most of the tribes where our missionaries are laboring, great care being taken by all our workers to instil temperance and moral sentiment among all classes with which we come in contact."

Mennonite Translators and Workers. In 1890 there came to Cantonment, Oklahoma, the Rev. Rudolph Potter and his wife from Switzer-

land. Here they devoted themselves to the language of the Cheyennes, and have translated for this tribe portions of the Bible and the *Pilgrim's Progress*. Other Mennonite missionaries have shown a patient and practical adaptation to the task of evangelizing and uplifting the Arapahoes and the Hopis.

Moravian Service to the Neglected. In California an interesting work has been carried on among the descendants of the early converts to the Roman Catholic religion, who had lapsed into the heathen ways of their fathers. This work, begun through the intervention of the National Indian Association, is now under the Moravian Church, whose work among the aborigines began before the Revolution, and has been carried across the continent to the Pacific ocean.

Easter Observance. The Moravians' peculiar observance of Easter is followed in the Indian missions; and the account of a California celebration is suggestive as a reminder to other churches of utilizing the Indians' sentiments of family love and remembrance of the dead. "Easter Day was commemorated by the early service on God's Acre, with a goodly attendance. Just as the sun peeped over the mountain, in deep reverence and joy, we joined heartily in 'The Lord is risen, the Lord is risen indeed.' 'Hail, all hail, victorious Lord and Savior.' The Indians had tidied up the

cemetery the day before, and it looked very neat and clean; they decorated every grave with cut and wild flowers, which added to the beauty and joy of meeting in that place in prayer and song. The regular Easter sermon and communion was held at 10 a. m., at which 75 were present and 45 partook of the Lord's Supper. At 2 p. m. we held our love-feast, at which we always hold an open parliament. Many of the Indians took part, and the one prevailing sentiment was that Easter is a most joyous season for them, and from year to year they earnestly look forward to it as the best of days."

Northern California Hoopas. With the wronged Hoopas, whose promised Canaan in the beautiful valley proved to be a land of spoliation and abuse by the white men, the name of Mrs. Dorcas J. Spencer, their angel of mercy and deliverance, is most intimately associated. The devoted labors of Miss Martha E. Chase for this tribe have also borne much fruit.

Digger Indian Response. Beneath snow-covered Mount Shasta, the National Indian Association opened the first mission for the lowliest tribe of Indians. Degraded Diggers is not only alliteration opened the first mission for the lowliest tribe graduates from Carlisle, Pennsylvania, is a Digger, a member of the Church. These dirt-eating, primitive people, living in low earth hovels, are

yielding trophies of Christ's redemption, testifying to the power and influence of the Church, even for the lowliest.

Wronged Tribes of California. "The principal cause of the appallingly great and rapid decrease in the Indians of California is not the number directly slain by the whites, nor the number directly killed by whisky and disease, but a much more subtle and dreadful thing: It is the gradual but progressive and resistless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter is too severe for their enfeebled constitutions."

The Crow Tribe. "Ten years ago the Crow Indians were living in camps. The government was issuing rations to them and they could spend their time exclusively in amusement without the logical sequence of starvation. In the summer of 1902 one thousand Indians were stricken from the ration rolls and a new order of things began. Many of the Indians had recently been allotted lands, and these were now induced to go upon their allotments and begin an actual struggle for self-support. The first season little progress was made.

Country Fair Plan. "In the spring of 1904

the Indian agent conceived the idea of inciting the Indians to a competitive exhibit of their produce and stock, after the order of an old-fashioned country fair. The Indians took to the idea, and during the early spring of 1905, instead of holding dances, the Indians of the different districts would meet on Saturday nights and tell what each intended to do on his farm. During the summer, interest was kept alive. When the fair opened some hundreds of teepees were set in a semicircle along the river banks. A hundred or more lodges of Cheyennes and Sioux came to visit the fair and were welcomed by the Crows. The fair was a great success."

The Far Northwest. In Washington state, from the rainiest locality in the United States, the home of the Neah Bay Indians, to the dry and arid country of the Spokanes, where the annual precipitation is about eleven inches, striking varieties of life and customs are found. The model village of the Makahs, with its regular streets, sanitary requirements, and presentable appearance, where Miss Helen W. Clark labors with influence and blessing, is an example of real accomplishment in Indian uplift, where superstition, intemperance, and filth held sway before the Christianizing, civilizing efforts of Church and state came in.

The Seminoles of Florida. "The work among

the Seminoles in Florida is carried on by the Episcopal Church in the extreme southern portion, in the midst of impenetrable swamps and miry cypresses. With all its isolation missionaries have come in contact with the shy Indians, and a large number have been baptized. Several years ago the government attempted to start a sawmill here for the benefit of the Indians, but last year it was given up and the plant was sold. This was entirely due to the influence of the liquor sellers; they have no desire to see the Indians civilized, as they fear their occupation would be gone."

No More Rations. The summing up of the changed material conditions of the Indians of the plains is indicated in this picture: "Where the wigwam was the only home, and the wild deer and the buffalo the only larder, we find now the two or three-room cabin, the well-washed floor, the neat beds and pillows. We find the cellar in the side stored with potatoes and other vegetables, corn and oats in the stable ready for the patient steed that must round up the flocks or draw freight for the government to earn the owner's daily bread. For years these people were fed by the government and cared for by the United States army, but the government could not civilize them, and only as fast as the missionaries could reach and teach them were they subdued."

Value of the Results. It is an expensive undertaking for mission boards, but the returns are assured for the lives and money put into the undertaking. Only two generations ago the great tribes of the plains were in savagery, in unrelieved paganism and superstition, a wild, roving, primitive people, often engaged in tribal warfare, and leaders in the massacres which, however provoked, were nevertheless associated with barbarities and cruelties that have made Indian strife and craftiness proverbial. To-day the possibility of any serious outbreak among the Indians is not to be thought of. Instead we have the arts of civilization, neighborliness and good-will, settled habits and decorous living.

Takes Burden from Government. The value of mission work to the government and as a solvent of the hostility which has long prevailed is well described in this picture of changed conditions among the Sioux: "When the Indians were without Christ, it needed a standing army to control them. This has practically passed away. Forts disappear as churches appear. The last fort to be abandoned was Standing Rock Agency. Missionaries are saving the government millions of dollars. The old restlessness of tribes is passing; they are settling down on allotted land and building homes. For years military force tried to subdue these people in vain. Nothing but the

religion of Jesus Christ could have brought about the changes now evident."

Various Societies at Work. The efforts of other religious organizations and of Christian societies, which are associated with the Protestant Churches in work for Indian uplift, can only receive brief mention. A search of the annual reports of these organizations would reveal extensive labors along secular and spiritual lines, and show philanthropic and humanitarian service rendered to the material advancement of the Indian race.

Hospitals and Medical Missions. The need of larger medical service under Christian auspices is being more strongly impressed upon the friends of the Indians as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, 16 per cent. had trachoma of a contagious character, and of 40,000 examined, 6,800 had tuberculosis. Even on the desert of Arizona, on the Colorado River reservation, 20 per cent. had tuberculosis, and of 7,000 Dakota Indians on the Pine Ridge reservation, 25 per cent. are tubercular. Among the more than 100,000 members of the Five Civilized Tribes in Oklahoma, about one third are full-bloods, or three fourths Indian blood, living in remote sections of the country among the hills and hollows, far from civilization, many of them not speaking

any English. Until the last two years, nothing had been done to improve the health conditions of these people. Trachoma, tuberculosis, and epidemic diseases had raged among them, and conditions were primitive in the extreme. One or two-room cabins were the rule and from six to twelve members of a family would live in one of these little insanitary homes.

Slight Response to the Mormon Church. It might be expected that the Mormon Church would have won many of the Indians to its membership in view of the early contact of its people with numerous tribes and its missionary program. But small success has attended its efforts, notwithstanding it was as early as 1846 that the Mormon emigrants traveled to Utah and they have exercised a controlling influence for decades in a wide section of country where the Indians are found. Regarding the red men as the descendants of the ten lost tribes of Israel and putting forth no small efforts to convert these people to their faith, the response to the Mormon propaganda has been notably small. Work has been undertaken among the Utes, Western Shoshones, Shivwits, Paiutes, Pimas, Maricopas, and the Cheyennes and other tribes of Oklahoma. Part of this range has been abandoned, and evangelical Churches have now the missions to most of these Indians. A small Mormon church at Lehi, Arizona, principally com-

posed of Maricopa Indians, and scattering Mormons in Utah, form the largest constituencies this Church has among the Indians. The practise of polygamy and the easy, agricultural pursuits of the Mormon community might be supposed to appeal to the Indians, but it is rather an indication of the desire of the Indians to retain their native faiths or to receive uplift better than the Mormon Church has offered, that a very small number have really attached themselves to this system.

Roman Catholic Work. The extensive mission work of the Roman Catholic Church for the American Indians does not come within the scope of this book. A single brief reference to the statistical summary, as recently given by its representatives, may be of value for information. The Director of the Bureau of Catholic Indian Missions in 1909 reported at a meeting of the Board of Indian Commissioners a total of "40,000 good Catholics among the Indians in the United States." The Rev. William Hughes is quoted in the following statement: "I give below the figures which were compiled for 1910: 137 missions or centers from which are attended 249 churches and chapels; 164 priests are engaged in this work, with the assistance of 110 native catechists. There are 373 Sisters and 22 Brothers, besides 104 workers in 55 boarding and eight day-schools. The pupils enrolled number

4,924. The number of Catholic Indians is estimated at about 100,000."[1]

Canada and Alaska. There are reported 108,000 Canadian Indians, widely scattered in every province in British Columbia, the Northwest and northeast Ontario. All but 12,000 of these have espoused Christianity. There are 65,000 professed converts. The work for the natives of Alaska is described in Chapter VI.

Y. P. S. C. E. The Young People's Society of Christian Endeavor has been organized in a few of the Indian churches. At Santee, Nebraska, both a Senior and a Junior Society are doing good work. It has given to the young Indians the essential idea of service and of the help-one-another fellowship.

Ministerial Enlistment. God has shown his power and mercy among the Sioux Christians, so newly won from paganism, in calling eight of the descendants of the first Christian families of the Dakota mission into the gospel ministry. Twenty-one Sioux have been ordained in the Presbyterian Church.

Indian Y. M. C. A. The Young Men's Chris-

[1] The pioneer and long-continued mission labors of Spanish padres, monks of various orders, secular priests, and nuns are treated historically in numerous publications, and the present mission and educational work of this Church is annually summarized in the Report of the Bureau of Roman Catholic Indian Missions located in Washington City.

tian Association was first organized among the Sioux in 1879 by Thomas Wakeman, a son of Chief Little Crow. Dr. Charles A. Eastman served for several years as a field secretary for the Indian Associations. There are one hundred organizations among six tribes and in fifteen Indian schools. There are now over forty-five organizations in South Dakota. The Young Women's Christian Association is also entering the Indian field.

Recent Fruitful Effort. In connection with Haskell Institute the Young Men's Christian Association inaugurated in the winter of 1912 a most successful experiment of sending a deputation of Indian young men for gospel work on the reservations during the Christmas vacation. It was arranged for four of the leading Association workers at Haskell, under the personal guidance of the secretary, Mr. Lindquist, to hold evangelistic meetings under the mission board on the Potawatomi Reservation. The young men felt the inspiration of this visit to such an extent that they practically decided to prepare themselves for Christian work among their own people in their several denominations.

American Bible Society. The American Bible Society has issued the Scriptures in whole or in part in twelve Indian languages, and is at present engaged in the printing of large portions of the

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Old and New Testaments in Navajo. This is an indispensable part of the missionary program for evangelizing the native tribes, and the Society has shown a generous spirit of coöperation with the denominational boards.

National Indian Association. The National Indian Association's work includes direct undenominational teaching of religious truths in tribes where, almost without exception, no Christian instruction is given by any other organization. The Association has done this pioneer missionary work in more than fifty tribes or separate parts of tribes. Various industries have been successfully introduced among the Indians, such as bee culture, dairy produce, poultry raising, vegetable raising, and agriculture. The Association also encourages the Indian arts of basketry and weaving by finding markets for the articles made. The policy of the Association is to give its missions when well established, together with the property gathered, to the permanent care of denominational boards asking for them. In all more than fifty buildings have been erected and the missions thus transferred.

The W. C. T. U. The Women's Christian Temperance Union, with its usual alertness, has not been neglectful of the Indians. A program for Temperance Day to be used in all of the government schools has been prepared by the national

organization. It is a neat pamphlet of 21 pages, and to every teacher in the government schools there has also been mailed an attractive leaflet for use in the classroom entitled, "One Hundred Questions Answered."

Interdenominational Comity. Eighteen national Protestant boards and societies represented in the Home Missions Council and engaged in work for the Indians have coöperated and have exemplified comity and the unity of effort in relation to Indian missions to a marked degree. The Indian Committee has vigorously prosecuted efforts in New York by interdenominational conferences, and in Washington by hearings before the Secretary of the Interior and the Commissioner of Indian Affairs, to secure just recognition by the government of the large work and influential coöperation of the mission forces laboring for the uplift of the Indians of the whole country. Mission effort for the Indian race affords one of the finest bases to-day for united effort and Protestant comity. Here the evangelical denominational forces can work together as one body in federated, consolidated service. Shall the native American furnish the providential opportunity for exemplifying the unity of spirit and coöperation which we profess to-day as an organized redemptive agency of the kingdom of Christ? This is already being realized in American mission service, as the

" laborers together with God " for Indian uplift recount recent advances and plan for the future work of the Home Missions Council.

Permanency. The policy of the permanent establishment of the work is essential. It is stated that out of the hundreds of missions which have grown from that started under Bishop Whipple in 1852, not one, from Minnesota to Alaska, has been given up or left without a missionary. In the *Lights and Shadows of a Long Episcopate* Bishop Whipple writes that he was visited by the Chief of the Red Lake Indians, saying, " I want your religion for my people; I can see it; it is good. I like it for two reasons. I hear that when you plant a mission you *stay.* You are patient and *make the trail plain.* Your Church cares for little children. I like it! "

Call for Broad Unified Plans. During the past year six evangelical Protestant Churches engaged in work for the Indians have reported an *increase* in the number of their mission stations or working forces. There are twelve other organizations engaged in work for the Indians from which there is no report of advance. It is essential that there be a careful outlining of missionary operations, and the extension of the work most effectively and without waste. This will reveal the need of further coöperation and a division of the fields among the denominations. If the districting

of the fields among the churches in countries like the Philippines and Mexico has proved a wise plan, there is every reason in Home Mission service, and in providing for tribes speaking various languages, that the arrangement of comity should be secured and the greatest amount of work accomplished with the forces available. The grouping of the tribes according to ethnologic and linguistic relations gives the basis for wise planning and division of the fields. The whole undertaking needs to be placed upon a statesmanlike basis. The Indians are principally on reservations; later they will be scattered. Now the door of opportunity is open.

A Program of Action. A statesmanlike program includes these objectives:

To evangelize speedily the 46,000 Indians of our Christian land who have no missionaries or churches.

To enlarge the number and capacity of Christian schools where the Bible is taught daily, and the atmosphere of the school is that of the Christian home.

To establish an industrial and institutional work for the neediest tribes, and to employ Christian lay workers, field missionaries, and housekeepers to improve the material conditions and the home life of the Indians.

To encourage the Indians everywhere in

America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them, under God, to work out their own salvation and destiny in American life.

THE NEW DAY OF GRACE AND NEGLECTED TRIBES

What the Indians need is more religion and less firewater.

—Grandson of Sitting Bull

Quiet, gentle children, they respond readily to the touch of love, and seem to prove the truth of the saying, "There are no heathen among children." If the Church of Christ felt its obligation in any adequate degree to win these young Indians to Christ, the day would not be far distant when there would be no heathen red men in our land, because, in the day of opportunity the children were sought and won.

—Miss Martha Van Marter

God did not reject us. I hope his friends will not reject us. I hope your board will soon send a man in the name of Christ to come and seek and save the poor lost red man. We are distressed on every side. Our last and only hope is in the Church of Christ. Our woes are heavy upon us.

—An Indian chief

CHAPTER V

THE NEW DAY OF GRACE AND NEGLECTED TRIBES

GERONIMO, A CONVERT. The old Apache warrior-chief, Geronimo, joined the Reformed Church in America and was baptized in the summer of 1903. He attended the services regularly at the mission on the Fort Sill Military Reservation until the time of his death, five years later, when he was buried with the rites of the Church. For ruthless savagery, outlawry, and devilish cunning when on the war-path leading his scalping Apaches, or as a bandit hunted for years in the mountains of southern Arizona by United States troops, Geronimo scarcely had an equal. The scalps of at least eighteen white men hung at his belt. General Nelson A. Miles has said that he never knew any man except General William T. Sherman who had such a keen and piercing eye as this old savage foe.

A NOTABLE TESTIMONY. His autobiographical statements in *Geronimo, the Story of His Life,* prepared a few years before the end of his life,

are manifestly composed and edited with his pale-face friend's assistance to such an extent that the thoughts of Geronimo are more than colored. But from these remarkable confessions we read with interest his witness to the new faith: "Since my life as a prisoner has begun I have heard the teachings of the white man's religion, and in many respects believe it to be better than the religion of my fathers. However, I have always prayed, and I believe that the Almighty has always protected me. Believing that in a wise way it is good for me to go to church and that in associating with Christians it would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian and I am glad to know that the President of the United States is a Christian, for without the help of the Almighty I do not think that he could rightly judge in ruling so many people. I have advised all my people who are not Christians to study that religion because it seems to me the best religion in enabling one to live right." As a Christian convert Geronimo was far from being an exemplary church-member, and some of the traits of his savage disposition and of his old wild days still cropped out in his conduct. But as a striking illustration of the transformation and the new order religiously among many of the

GERONIMO, APACHE CHIEF
Christian Convert

Indians of our country, the testimony of the Apache chief serves well.

A Navajo on the New Trail. To a missionary at Tuba, Arizona, on the Navajo Reservation, a hundred miles from civilization, came an aged man last year. He had been attending Sunday services and in his deliberate way had now arrived at a conclusion regarding "the message of the Book" which he had heard and pondered. These were his words through the interpreter as he announced to the "Sunday-man" his conversion, "Tell the missionary I am done with the old reverence for the coyote, the rattlesnake, the bat, and the owl [the four things that the Navajos hold in superstitious fear]. I am ready to take the 'Jesus road.' And I have come a long distance over the trail to-day to learn more of the new way." This gray-haired Navajo just taking his first steps on the upward trail in learning of the new faith, has a long way to travel, and yet the transformation already has been great. Faith in the old Indian religion has been destroyed, hope and endeavor in the direction of Christian truth and the religion of the Book have been established.

Striking Contrasts—Hunting Stage. The Rev. C. L. Hall of Elbowoods, North Dakota, who followed the Williamsons and Riggses to the Dakota mission field, and soon after was transferred

to the Mandans and Hidatsas, gives this illuminating picture of contrasts: "A generation ago I landed from a little mission steamboat at old Fort Berthold. Savages with particolored blankets, or painted buffalo-robes wrapped around them, stood on a bank; a blockhouse of the Astor Fur-trading Company was in the background, being a trader's store where coffee, sugar, tea, tobacco, and calico were exchanged for pelts and pemmican. Behind was a village of earth-covered lodges, on the roofs of which sat old men on the watch to detect enemies who might steal in unawares. An old half-breed Frenchman was the only interpreter to be found. It was said that he could be 'misunderstood in seven languages.' All the country for a hundred miles or more in every direction, formed the Indian hunting-ground.

The Religious Transition. "Now nearly the last of the Indian priestly leaders have passed away. A few, holding to the old beliefs, are fighting for life in the last ditch. Some are selling sacred relics left by a past generation to curio collectors. Some still at times go over the old rituals, but the words are archaic and largely without meaning to them. The great, black-begrimed hulk of our materialistic civilization has crashed into his little craft. We must lift him from the wreck into the inner life and fellowship. We are lifting him, and he is responding to the calls of Christian

kinship. It is part of his nature to be faithful to his clan, and he is readily led on into the higher bond of Christian love."

The Medicine-men Discarded. And thus paganism, hoary with age, with all its rites and paraphernalia of the medicine-men and the native orders, is gradually disappearing from Indian life. The leaders of Indianism in the different tribes, even those that are most conservative, discern the change. Some withstand the new order and would beat it back. More accept it and espouse the cause of Christianity, civilization, and the new industrial and social conditions. The educated youth return from schools where they become familiar with hygienic surroundings, the care of physicians and nurses in well-equipped hospitals, instruction in physiology and anatomy, first aid to the injured, scientific precaution against disease. All of these make the medicine-men's incantations and the superstitions and ceremonies of the ancient orders appear utterly futile and ludicrous. A Carlisle graduate returned to the Navajo reservation a few years ago and secured employment in a good position at the government agency at Fort Defiance. His younger sister was stricken with severe illness, the medicine-men were sent for to sing over her, and the elaborate and noisy ceremonies of the Navajos were begun. The distracted brother, realizing the

folly and the danger of the proceedings, reasoned, remonstrated, and finally prevailed in having his sister put under the care of the government's educated physician and trained nurse at the agency. With hospital comforts and care she recovered.

Indians Not All Evangelized. Christian missions have been carried on for so many years among the Indians of our country, and by so many different denominational agencies, that it is doubtless the common impression to regard this people as almost entirely evangelized. It is certainly the intent of the Christian Church that all shall hear the gospel. Exact information is therefore most important, and careful investigation of the present religious status of the tribes and scattered bands of Indians in the United States may be of service.

Replace Our Ignorance with Knowledge. The Rev. A. Grant Evans, of Oklahoma, writing of the problem as it presents itself to his mind, said: "The first thing to attack is our own ignorance of actual conditions. Of the condition of some of the tribes our knowledge is fragmentary and very unsatisfactory. We need to know what others are doing, what neighborhoods are being altogether neglected, and what fields we do not need to enter because others have assumed responsibility for the work." The compiling of these statistics and data regarding the unreached tribes may

serve to direct attention of missionary societies and of Christian people generally to the opportunities before the Church. It reveals the fact that no one denomination is sufficient to deal with any part of this problem apart from other denominations, and that, by conferences, coöperation, mutual appreciation, and good-will, the neglected may be altogether provided for.

Per Cent. of Pagans. The government has recently taken a hand in gathering statistics of the religious affiliations of the Indians. From Superintendents on the reservations and in charge of government schools, reports were received June 30, 1912, for 177,401 Indians. Of this number 69,529,[1] or 39 per cent. of the total, have professed Christianity. A still larger proportion of the other half of the Indian population, concerning whom no statistics were gathered, is doubtless non-Christian, for these would include the more primitive tribes. The meaning of these data depends largely upon the computation that was made regarding minor children. If these were included in the total number, but were not listed as professing Christianity, the percentage of Christians reported would be misleading. But, if the percentage is rightly calculated, what could be a louder call to the Christian Churches of America, and what more effective argument could

[1] Includes Protestants and Roman Catholics.

be presented for an advance in missions to the American Indians than the statement of the government showing that 61 per cent. of the Indians enumerated are still out of the pale of the Christian Church. A detailed estimate of needs follows.

NEGLECTED AND PARTIALLY EVANGELIZED INDIANS OF THE UNITED STATES

Tribe	Location	Number of Indians
	ARIZONA	
Chemehuevi	Colorado River Agency, Parker, Arizona	151
Walapai	Truxton Canyon and Northwestern Arizona	483
Havasupai	Cataract Canyon	169
Navajo	northern part of reservation (see New Mexico Navajos), number unprovided for, estimated at	3000
Apache	Coyoteros, 556; on San Pedro River, 300; on lower Gila River, 300	1156
Apache	Geronimo and Cibique	700
Papago	nomadic and in villages, Southern Arizona, number unprovided for, estimated at	1000
Apache-Mohave	in Rio Verde Valley and southeast of Prescott	400
	CALIFORNIA	
Tribes and bands	north of Tehachapi Pass, unprovided for, estimated at	5000
	COLORADO	
Southern Ute	Capote and Moacha	367
Wiminuche Ute	near Navajo Springs	493
	IDAHO	
Cœur d'Alene and Spokane		614
	KANSAS	
Potawatomi and Ponca	Prairie Band	745
Kaw	Osage Agency	231

Tribe	Location	Number of Indians
	MICHIGAN	
Potawatomi of Huron		78
Chippewa and Ottawa, partially provided for (estimate of unevangelized)		1500
	MINNESOTA	
Bois Forte Chippewa, Nett Lake and Vermillion Lake		646
Lake Superior and Pigeon River, unprovided for, estimated at		2000
	MONTANA	
Blackfeet, unprovided for, estimated at		1000
Northern Cheyenne, of Tongue River, unprovided for, estimated at		600
Flathead, unprovided for, estimated at		1200
	NEVADA	
Tribes and bands not under Agencies, unprovided for, estimated at		2000
Paiute, Washo, and Winnemucca, near Reno, Nevada		275
Paiute, Fort McDermitt		336
Moapa River, near Las Vegas		125
	NEW MEXICO	
Pueblo of fifteen villages, partially provided for, estimated unevangelized		4000
Navajo of northwestern part of Territory, partially provided for, estimated unevangelized (see also Arizona)		1500
Navajo of Canon Cito		195
	NEW YORK	
Iroquois, Cattaraugus Reservation, unevangelized, estimated		400
	NORTH CAROLINA	
Eastern Cherokee, unprovided for, estimated at		600
	NORTH DAKOTA	
Chippewa and Sioux, unprovided for, estimated at		800
	OKLAHOMA	
Peoria and Miami, partially provided for		359
Osage, partially provided for		800
Ponca, partially provided for		591

Tribe	Location	Number of Indians
	OKLAHOMA *(Cont.)*	
	Oto and Missouri, partially provided for	435
	Tonkawa of Ponca Agency, 48; Kaws, 158	206
	Sac and Fox, 561; Iowa, 80	641
	Tribes of Eastern Oklahoma—Kiowa, Modoc, Ottawa, Quapaw, Eastern Shawnee, Seneca, Wyandot—unprovided for, estimated at	800
	Potawatomi, Shawnee, Kickapoo	600
	Cherokee, full-blood communities, partially provided for, estimated unevangelized	2000
	OREGON	
	Siletz, Grande Ronde, Oregon	429
	Modoc, Paiute, and Pitt River bands	375
	Scattered bands on Public Domain, near Roseburg, unprovided for, estimated at	1000
	SOUTH DAKOTA	
	Ogalala Sioux, Pine Ridge, estimated unevangelized	1000
	UTAH	
	Ute, Uinta, Uncompahgre, White River, unprovided for, estimated at	800
	Paiute, scattered bands	370
	WASHINGTON	
	Nez Percé, Joseph's and Moses' Band	414
	Okinagan	475
	Quileute of Neah Bay	229
	Skokomish	194
	Scattered Bands	800
	Tulalip	400
	WISCONSIN	
	Chippewa, unprovided for, estimated at	1500
	Menominee, unprovided for	800
	Winnebago, unprovided for	500
	Number of Tribes and Bands needing Christian Missions 78	
	Estimated number of Indians unprovided for	46,312

Total of Non-Christians. As another method of showing the number of Indians for whom pro-

vision has not been made, it must be remembered that, all churches combined, Protestant and Roman Catholic claim only 175,000 adherents. This leaves a total of non-Christian Indians in the United States and Alaska of 177,000.

Some of the Neglected Indians. Into the items of the table may be read much of pathetic neglect, of absolute religious destitution, and of appeal to the Church for the least of these, Christ's brethren. From correspondence and printed reports instances could be gleaned such as the following may indicate. Of the superstitious pueblo dwellers, nominally Christians, many have scarcely a form of Christianity superimposed upon the old heathen rites.

Unreached Full-blood Cherokees. Of the great tribe of the Southwest, which produced a Sequoya and a Chief Ross, the report is received: "We have six thousand full-blood Cherokees. They live in remote places in the hills and the valleys away from the white man and the railroad. There is only one way they can be reached, and that is personally. What we want is a man for this work like a colporteur or the old circuit-rider who will go to them."

A Neglected California Field. North of the Tehachapi Pass in California, there are at least five thousand who have never been reached by missionaries. These are Indians who observe

their annual rites of paganism. They are scattered up and down the foothills of the Sierras, and have not an acre of land they can call their own.

Extent of Navajo Need. Ten years ago the Navajos of Arizona and New Mexico, the second largest tribe in America, were in absolute heathenism except as a few of the children had attended government schools and at one or two points on the edge of this reservation the gospel was being proclaimed. To-day so many churches have opened up work for this tribe and established mission stations at various points that the 28,000 Navajos will doubtless be evangelized by the denominations now engaged in this service if these agencies will properly man their fields of labor. Yet there are at least 5,000 children here without missionary, teacher, or physician; and in sections of this reservation aggregating 16,000 square miles in extent the Indians are absolutely in heathen darkness.

Heath-men or Heathen. The Navajos are heathen in the original sense of the word: they are heath-men. Their calling as shepherds in an arid country requires them to move from place to place. They camp for the time in the most convenient region. Land is owned in common, but occupation and improvements give a sort of title. Their nomadic life is one of the supreme difficul-

NAVAJO TOM

Before entering Carlisle

On leaving Carlisle

ties in the way of their uplift by school, mission, or home improvement. For instance, last winter a mission located near one of their most permanent and thickly inhabited neighborhoods, had but two families in residence. They are in the patriarchal stage of development, their customs illuminate the story of Abraham, Isaac, and Jacob. They are less demoralized by vicious whites than are other tribes. They have sturdy hearts which make them at the same time harder to reach and better worth reaching than most aborigines. The Navajos are almost free from intemperance, but gambling has been their besetting sin.

Eastern Cherokees. The Cherokees of North Carolina number about 1,800 and are located on a reservation of over 63,000 acres in Swain, Jackson, and Graham counties. There is an uneducated native ministry among these Indians most of whom are nominally Christians. At the government school no adequate provision has been made for religious instruction. Here is a field needing attention and an opening especially at the goverment school where services will be welcomed. The Indian medicine-men still exert an influence among the Cherokees and the Christian services provided are wholly inadequate, Sunday-schools being irregular and poorly instructed. A young member of the tribe writes: "A missionary who would really throw himself heart and

soul into the work among my people could do so much good. I think the Indians are at a point where they greatly need help, to make them move forward instead of staying in the same rut."

Paganism in New York State. That the Indian problem is not wholly solved is easily indicated in a paragraph in a monthly paper called *Te-Ho-Ti-Ka-Lon-Te,* published by the Onondaga Indian Mission, which among other things says: "The Indians are divided politically and religiously into pagans and Christians. The number of each party varies on different reservations. Among the Onondagas the pagans are in the majority. A pagan is not always a bad person, nor a so-called Christian a good one; but paganism is often taken as a cloak for a very bad life. The worst feature of paganism is witchcraft, and the medicine-men can always be reckoned upon as a power for evil. Almost any night the sound of the tom-tom and the medicine-dance can be heard at some distance, and morning often finds some dumb animal slaughtered or a tree cut down to drive the 'witch' out of a broken bone. The whole system tends to keep the people superstitious and ignorant." These Indians are all supposed to be citizens and well advanced in civilization when, as a matter of fact, those who have visited the various reservations in New York find that the 5,000 Indians in that state have

made no more progress than the average Indian tribes in the West.

Winnebagoes of Wisconsin. The Winnebagoes of Wisconsin are a backward people. They have been given homesteads of forty acres for each male adult, but few of them live on their allotments. The children who attend school do not usually finish the course, and upon returning to their people lapse back into many of the old ways. A student at Hampton Institute writing of them represents that, " The majority of the boys and girls who go to school are not Christians. Some never attended a church in their lives. Once in a while a minister comes to the school to preach. These Indians need missionaries. They seem to have gotten just about as far in civilization as they are going to advance by themselves and are at a standstill."

California. In the state of California almost 20,000 Indians are widely scattered in small community groups and individual family isolation through the valleys, on the foothills, and among the mountains. Fourteen thousand of these in the central and northern part of the state are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being adherents of any Church. Perhaps as many more have had some instruction in the Christian faith. This leaves

10,000, one half of whom are neglected, and the remainder are still in the first stages of their instruction in the Christian faith.

Revival of Heathen Customs. There is more that belongs to the native religious or heathen customs in the Indian dances and other performances of to-day than an uninitiated bystander can be made to believe. Participation in these ceremonies is recognized by all the Indians as the reinstatement of the old Indian life, into which, if one goes, he drops out of the new Christian life. An understanding of these conditions is afforded by the statement of Dr. Alfred L. Riggs: "The present conditions are not properly a back-set but a reappearance. The simple truth is, it takes more to convert an Indian than we have imagined. Disappointment follows success in the Indian mission work. Christianity seems generally accepted, heathen ceremonies are suspended, the medicine-man falls into the background, and a new era is established. Then some of the converts are found calling in the conjurers for the sick, pagan orgies begin again, and church-members join in their dances, and 'throw away' their property. The wife of an aged Indian pastor was sick and in pain, and she compelled her husband to go out of doors with his gun and shoot the ghosts that were troubling her."

Need of Sunday Schools. The Indian popula-

tions of the United States offer a neglected field of opportunity for Sunday-school missionary effort. Where churches and mission stations have been established among the Indians, it is estimated that about one third of the congregations have no Sunday-schools for the children and youth. Further than this, the schools that have been established generally lack system and method, no teacher training or normal instruction being furnished, and literature especially adapted to the conditions and needs of Indians being almost unknown. In parts of Oklahoma and North Dakota conventions have been held and one district superintendent is reported. The supply of illustrated literature of a simple character suitable for use among the Indians is a need almost untouched as yet. Most of the tribes have *no written language.* The various spoken tongues and dialects are comprised under fifty-seven different linguistic stocks. The Navajos, numbering 28,000 are now for the first time getting Christian literature in their own language. So, at first *literature in English only* could be attempted, and the workers in the field would by interpreters and translators adapt this to local use. The Indian mind and heart must be approached largely through the *eye gate,* and nature illustrations, picture rolls, and cards can be employed to great advantage. These will be prized in the homes

and should be of a high class, above the average wall roll or chromo now being issued. Christianity as a "revealed religion"—the religion of "the Book"—must be presented to a people inclined to hold on to their nature-worship, pagan practises, and the rites of heathen priests. The Sunday-school is a prime agency of accomplishing this transformation. As the Indian is fond of camp-meetings and powwows, district conferences and Sunday-school institutes in connection with conventions now organized in almost all missions of the churches could be held.

Saving the Indian from the Inside. From the young graduate of Yale, Henry Roe Cloud, a Winnebago, recently ordained to the gospel ministry, comes this worthy utterance: "It is very important to remember that the real salvation of the Indian must be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God, and asked me to give him my allegiance. That night I started to follow Christ, and his power has sustained me at Santee and Mount Hermon and Yale, and all along my way till this hour. There is a splendid opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and excellent char-

acter. The time when the government lets go of the Indian, and he has to stand face to face with modern life and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. On the reservations they are scattering about like cotton-tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the gospel from the inside. His efficiency in this life is increased by his belief in the Great Spirit and the life hereafter. Why not bring these things back again to his consciousness? He still believes in courage, friendship, and endeavor. He still believes that he will receive the greatest and highest honors when he is buried with no scar on his back, though there may be many on his breast, if he dies with his face to the foe. The Indian comes with long strides towards you Christian people, with his long hair, and his blanket thrown over his shoulder. He kneels to you as he has never knelt to any other race in all the ages. He kneels before you, and he puts in your hands a sacred trust. What will you do with the sacred trust that he thus places in your keeping?"

Inalienable Right to the Gospel. At the Lake Mohonk Conference two years ago the testimony to the need of the Indians, and the plea for renewed effort for their welfare, was strikingly endorsed. The Commissioner of Indian Affairs

spoke of " the crying need of the wealthier tribes for those who will go to Oklahoma and create character," a task entirely beyond the power of mere book learning and industrial training to perform. The opportunity to hear the gospel and accept its offer might be fitly called in this age one of the " inalienable rights " of men. We are not offering this right to thousands of Indians. No plea for missions in America sounds louder to-day. These are the native Americans. We dispossessed them of lands and much of their life's freedom and joy. We owe it to them to give them a better possession, a higher life. This obligation has been generously fulfilled in part. It has been strangely neglected in other part. A business man of New York City, who sends his check monthly to a national board for support of a missionary to the Navajos, remarked, " I felt that I would like to help to people heaven."

An American Obligation. The anomaly exists to-day of one half of the native American race unclaimed by any Christian Church, and thousands still in unrelieved paganism, without missionary or the first instruction in the faith. What missionary appeal takes precedence of this? What duty and obligation rests more insistently upon the Church of Christ in America? This distinct home mission task is an enterprise to be completed whatever other undertaking may lag.

For these are pagans in our midst, the wronged and neglected, whom we have dispossessed, not only in lands and property, but whose primitive faith and security have been disturbed, leaving a people often destitute of homes, of means of livelihood, and of religion. A century of dishonor may be followed by a century of Indian destiny, which shall be a credit to the Church and the Christian sentiment of a land desiring to be truly Christian. American Indian missions claim unique precedence and privilege in the enterprise of the Church whether at home or abroad. Here are heathen absolutely neglected. These are they to whom we owe a debt, for whom we have a peculiar responsibility. They are dying in total ignorance of the faith which has made us and our American forefathers what we are. The salvation of these people is a work peculiarly committed to American Christians. Instincts of religion and patriotism, a sense of responsibility and obligation to the heathen of our land, the history of our past dealings with the native race of these shores, all impel to speedy and effective efforts for their redemption. The facts concerning their religious condition and needs may serve to set some sympathetic hearts and willing hands to this task.

Call to Face the Task. At the last annual meeting of the National Indian Association a

resolution was passed, in these words: "While recognizing with gratitude to God the many efforts put forth for the uplift of our native Indians, we urge upon Christians of all denominations the need for more coöperative work to reach with the gospel the many tribes or tribal remnants in our land still destitute of religious instruction." The words of Mr. William R. Johnston, who was one of the first Christian missionaries to dedicate his life to the neglected Navajo, when a little more than a decade ago they were without the gospel, are to the point. He writes: "I believe the only way to meet the need of the tribes and remnants of tribes that have no religious teachers is to bring the Christian people of America face to face with exact facts in detail, and then bring them face to face with their own responsibility as redeemed men and women. When this is done, men and means will be forthcoming for this service."

No Serious Obstacles. Mrs. Amelia S. Quinton, whose great work in organizing and administering for many years as President of the National Indian Association has been most influential, calls to the practical duty in relation to the neglected tribes: "There is an importunate call of to-day to American Christians. How easily could the denominations unite in employing a capable secretary *to look over these*

destitute fields and apportion them among the many societies whose one object is to evangelize our homeland. And to whom should American Christians sooner go than to our native pagans from whom, for the labor expended, there has been so sure and permanent a response? Their natural gifts and aptitudes and their value as citizens are now well known as compared with the small appreciation of years past, and to no people on earth are we under greater obligation to give the gospel with all that it includes in its glorious train. Nor are there any obstacles in the way of this work. Indians in every tribe are ready to welcome the true missionary though they quickly discern the perfunctory one. Sensible, practical, Christian-hearted men and women are ready to bear the message. Our government is cordially ready to give all appropriate aid to such workers. God has long been calling the Churches and the mission boards to provide for the completion of Indian evangelization in this country."

A Cry for Light. The refrain of the song in the Indian episode of the great "Pageant of Darkness and Light," recently given in a number of cities, voices the cry of thousands of the red men of America to-day:

"Lighten our darkness,
Lord, we beseech thee!

Here in the night,
We cry for light,
Lighten our darkness,
Lord, we beseech thee!
Show us the light!
Show us the light!

"Here in the darkness,
Lord, we beseech thee!
Of thy rich grace.
Oh, show us thy face!
Lighten our darkness,
Lord, we beseech thee!"

THE NATIVES OF ALASKA

While we cannot but admire the undaunted energy with which their voyages were prosecuted, we must admit with abhorrence that they were prompted only by lust and avarice and were accompanied by many of the most horrible and inexcusable atrocities which have ever disgraced the name of humanity. They were contrary to the express instructions of the government, but as the Russian proverb has it: "Heaven is high and the Czar is distant."

—W. H. Hall

The recent rapid development of Alaska, and the appropriation of the native food supplies by miners, traders, canners, and settlers, present a problem that must be solved at once. For forty years these dark, gentle, uncomplaining people of our most northern and splendid possessions—beautiful, glorious Alaska—have been patiently waiting for all that we should long have given them—protection, interest, and the education and training that would have converted them from diseased and wretched beings into decent and useful people.

—Mrs. Ella Higginson

CHAPTER VI

THE NATIVES OF ALASKA

The Country. Alaska, the great country, in measurement the same as Australia, in extent larger than the combined areas of Great Britain and Ireland, France, Germany, Belgium, and Holland, or one third greater than the area of the Atlantic States from Maine to Florida, is the domain in which a scattered, neglected, defrauded, native population of less than 22,000 is to be studied. It is an anomaly as striking as that which was presented by the vast territory stretching from the Atlantic to the Pacific, from the Great Lakes to the Gulf, inhabited at the time of its discovery by what was probably less than one million aborigines. The development of Alaska and its resources are reviewed in order that present conditions and the duty of the hour may be impressed.

Natural Features. The vastness, and the unique characteristics of Alaska, make a distinct impression upon the visitor or the reader brought under its spell. With its 11,000 bays and islands, its shores extend 26,376 miles, and the coast-line

is about 5,000 miles. In longitudinal stretch its 3,780 miles gives it an extent as great as the distance from Greenwich to the Ural Mountains. The varieties of climate from this range of longitude, and from the effects of ocean currents, have affected the tribes living in different sections. The Aleutian Islands have a most equable temperature through the influence of the Japan Current. The Yukon section is ice-locked from seven to eight months. The long winter of the Arctic regions with their forty days of darkness, the harsh climate of the far North, and the great glacier fields, the cold, foggy, and windy seasons, followed by the brief but sunny and agreeable summers, have been often described for the benefit of those who are more inclined to read of them than to experience them in person.

Unrecorded Explorers. Centuries before Columbus or Amerigo Vespucci reached the islands or mainland of our continent, Norwegian and Danish explorers and traders had communication with lands in the Arctic Circle of this hemisphere and with their native inhabitants. How easily must water communication have been established between Siberia and Alaska! In the seventeenth century, at least, the Yakouts or Jakuts of the Kamchatka Peninsula, traded furs with the Aleutian Islanders. There are short routes across Bering Sea and the Straits, which would be

traveled by wandering Eskimos or Mongolians in boats or over the ice. We summon in imagination, out of the dim past, the scenes of intrepid pioneers and hardy adventurers who sailed these waters in frail craft, of whose exploits recorded history gives us no account.

Beginnings of Known Discovery and Trade. The story of discovery and adventure is a long one, beginning with the great expedition in 1741, when the curiosity of Peter the Great to ascertain whether Asia and America were joined together led to the voyages of Bering and Spanberg, who discovered the St. Elias region, and Chirikoff, who landed his men directly opposite Kamchatka. A profitable fur trade was established in later years, and further eastward the tradesmen pressed, ruthlessly sacrificing the rights and the lives of the natives as greed, superior intelligence, and arms enabled them to do. Sixty distinct trading companies had been established by the time of the American Revolution. Spanish, French, and English expeditions followed. In 1786 an expedition under La Perouse made a landing at Lituya Bay, but upon its return trip was lost at sea. Captain James Cook from Plymouth, in 1776, and Vancouver, from 1790 to 1794, made extensive explorations.

Captain Cook's Observations. Captain James Cook in his voyage around the world arrived at

Nootka Sound in April, 1778. He was a careful observer, and his interesting narrative is a storehouse of facts in regard to the natives as he found them. Of their dwellings he writes: "The nastiness and stench of their houses are, however, equal at least to the confusion. For, as they dry their fish within doors they also gut them there, which, with the bones and fragments thrown down at meals and the addition of other sorts of filth, lie everywhere in heaps and are, I believe, never carried away till they become troublesome, from their size, to walk over them. In a word their houses are as filthy as hog sties, everything in and about them stinking of filth, train-oil, and smoke."

Purchase by the United States. The decline of the fur trade and the political condition in Europe led to the negotiations for the sale of the country by Russia to the United States, and the familiar story of the debate and final terms of this transaction became history. On October 18, 1867, the transfer of this territory was formally effected. One writer summarizes in a paragraph the significance of the event: "For $7,200,000 Russia cheerfully, because unsuspectingly, yielded one of the most marvelously rich and beautiful countries in the world—its valleys yellow with gold, its mountains green with copper, and thickly veined with coal, its waters alive with fish and

fur-bearing animals, its scenery sublime, to the scornful and unappreciative United States." This bargain was later appreciated.

Purchase of Alaska Ridiculed. Mr. Seward and his purchase were severely berated both in the public press and in the halls of Congress. The New York *Tribune* in a long editorial April 9, 1867, under the title "Russian Humbug" made fun of the whole business, picturing the Eskimos cultivating the ice fields with snow-plows on one side of their habitations and on the other walking beneath sun-shades in the heat of summer. General Benjamin F. Butler joined those who were opposing the bill appropriating the $7,200,000, in gold to carry out the provisions of the treaty. On July 7, 1868, he made a vigorous speech in the House and among other things he said: "I am willing to extend the rights of citizenship to all those now upon our soil; but if we are to acquire St. Thomas, Santa Cruz, Greenland, Iceland, and Alaska, with her walruses and seals, and those made up of the blood and fat of both, I desire respectfully to enter my protest against a further extension."

Status of Inhabitants. At the time of the transfer of the sovereignty to us, all the natives with the exception of the Aleuts and some of the Innuits around Kadiak, governed themselves according to their own immemorial laws and cus-

toms. The treaty of transfer provided that: "The inhabitants of the ceded territory according to their choice, reserving their natural allegiance, may return to Russia within three years, but if they should prefer to remain in the ceded territory they, with the exception of the uncivilized native tribes, shall be admitted to the enjoyment of all the rights, advantages, and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property, and religion. The uncivilized tribes will be subject to such laws and regulations as the United States may from time to time adopt, in regard to the aboriginal tribes of that country."

Modern Development. Alaska's rich and varied resources are commanding attention. The people who are there give testimony as to its beauty, grandeur, and salubrity. A railroad from a point of the southern coast to Fairbanks will afford the immigrant a sure highway to get into the heart of the great land at reasonable cost.

Origin of the Alaskans. The Asiatic origin of the natives of Alaska is strongly suggested by language, customs, identical traits, and physiological features. These aborigines are predominantly of olive complexion, they have small hands and feet, are well formed, and evince the

same qualities of courage, endurance of heat and cold, on the hunt or in war, and the sensitiveness, and freedom from restraint or dictation which we have noted in the tribes of the United States. The Eskimos are lighter in color, are peaceable, intelligent, physically very strong and enduring and industrious, being experts in hunting, trapping, and fishing. Governor Swineford wrote of the Tlingits: "All of these natives are self-sustaining, are industrious, more or less skilful workers in woods and metals. They yield readily to civilizing influences and can, with much less care than has been bestowed on native tribes elsewhere, be educated up to the standard of a good and intelligent citizenship."

Distinctive Features. Much that has been written of the domestic life and the religious beliefs of the tribes in the United States will apply to the natives of Alaska. The distinguishing characteristics are to be noted. The hospitality of the Eskimos and kindness to those in need is even beyond that of other Indians. Drunkenness, filthiness in their surroundings, immorality are vices which prevail. In the character of their huts and the plane of domestic life the Alaskans are generally on a much lower level than the plains Indians and those of the desert. The description given by Dr. Sheldon Jackson presents a picture that is revolting: "The houses are

from twenty to fifty feet in size. For a distance of five or six feet above the ground the walls are built of driftwood, whalebone, or timbers and planks from shipwrecked vessels. These are placed on end, side by side, forming an enclosure in a circular or oblong form. The cracks between these planks are stuffed with moss. The rafters are covered with walrus and sealskins, forming the roof. Some roofs are in the shape of a cone and others a dome. The interior is partitioned off around the sides with deerskin curtains, forming sleeping apartments. All around, inside and outside, are filth, dirt, sleds, spears, snowshoes, and household utensils. The houses and tents are located with no reference to order or street lines. If the building is a very large one, there is a row of supporting poles on each side, midway between the center and the sides. Over the rafter poles are stretched walrus hides. These are held in position by rawhide ropes, attached to which, and hanging down the sides of the building, are the vertebræ of whales, large stones and old iron from shipwrecked vessels. This anchorage both stretches the skins and prevents them from being blown off. These skins, being translucent, let in a great deal of light. There are no windows in the house, and but a small opening, about two and one-half feet above the ground for a door. Fire, when they have any, is made on the dirt floor in

the center of the room. Each building is occupied by several families."

Clothing and Dwellings. The Eskimos wear waterproof boots of sealskin with walrus skin soles, a pair of fur pants and a fur shirt, called a parka. The difference between male and female attire is in the shape and ornamentation of the parka. There is a fulness in the back of the woman's parka to make room for the carrying of the baby inside between the shoulders of the mother. These parkas are made of the skins of reindeer, squirrels, and birds. From the intestines of the seal and walrus are made the kamelakas or waterproof coats used by the Aleuts and Eskimos while traveling in their kaiaks. They are better than the rubber garments of commerce. The natives' homes too are varied. Along the coast, in the Sitkan Archipelago and Aleutian Islands, there are many homes comfortable and containing modern furniture and conveniences. But in most of the native settlements is found the *barrabkie* or underground hut, with its single, reeking, filthy room, or the hovels where indiscriminate herding and utter lack of sanitation are breeding the diseases devastating the natives of Alaska.

Native Customs. The potlatch and totemism are customs which are distinctly characteristic of the Alaskan natives. Totems are carved logs, from

one to two feet in diameter, and from twenty to sixty feet high. Some of them contain hollow cavities in which are placed the ashes of cremated chiefs; others are heraldic and represent the family totems or orders. In some cases a large oval through one of these columns forms the entrance to the house. Totemism is described as ceremonialism and the system of dividing a tribe into clans by their totems. There is the clan totem, the sex totem, and the individual totem. The animals representing a man's different totems—clan, family, sex, and individual—were carved and painted on this totem-pole, his house, his paddles, and other objects; they were also woven into hats, blankets, and basketry, and embroidered upon moccasins with beads.

Potlatches and Religious Ideas. A potlatch is a term from the Chinook jargon of the coast and of varying significance, applied to any assemblage for whatever purpose, where good cheer is provided. Potlatches are given at the outset of great undertakings and in commemorating the same. In its primary sense, a potlatch is a free gift. It is preliminary to weighty councils, social entertainments, business undertakings, family reunions, and special observances. The same superstitions, fears, and spirit worship which we have found among the tribes of the United States prevail among the Alaskan Indians. The power of

the shaman, the prominence of witchcraft, and the belief in the transmigration of the soul are accentuated in the native beliefs. Many cruelties and barbarities are practised.

Reduced Population. The natives of Alaska have been sadly reduced in numbers since the Russian occupation. The treatment of the original inhabitants of this land at the hands of the Europeans who coveted their furs, fish, and mineral wealth, and who have now destroyed much of their food supplies, supplanted their government and customs, and robbed them of their land and freedom, is another pathetic tale of dishonor and greed. In 1910 the natives numbered 21,444. The white population is variously estimated; at present the number possibly being 40,000 in winter, and 70,000 in summer.

Native Elements. The elements of the native population may be classified for identification and location as follows:

Tlingits, The Alexander Archipelago to Prince William Sound.

Athapascan stock, Interior Yukon and Copper River.

Tsimshians, Metlakatla, Annette Islands.

Eskimos (Innuits), Arctic region, scattered over coast and interior.

Aleuts, Aleutian Islands.

Aleuts. The population of the Aleutian

Islands before the arrival of the Russians, was according to their own reckoning 25,000, and it has been regarded as probable that they numbered at one time this many. In 1834 they were computed at 2,247, and in 1848 after an epidemic of smallpox only about 900 were left. The census in 1910 gave 1,002 Aleuts and 489 mixed bloods on the islands.

Eskimos. The Eskimos within the territory of the United States number according to the 1910 census 11,865, not including the Aleuts who are separately classified, although Eskimos in origin. The Eskimo stock is estimated to number, all told, 28,670, so that approximately half of the Eskimos are under the government of the United States. As the total native population in 1900 was placed at 27,037, the Eskimos formed almost half of this number.

Intelligence and Peaceableness. The great continental divide seems to have segregated traits and characteristics as effectually as it has climates and indigenous products. As a whole, the Indians of Alaska, both of coast and interior, are normally peaceable, tractable, intelligent, clever, eager to learn, useful, and industrious. This is subject to qualification, however, as there are at least ten different tribes on the coast, and as many more in the interior, of divers origins and differing attributes. An observer states: "I

do not hesitate to say that if three fourths of native Alaskans were landed in New York as coming from Europe, they would be selected as among the most intelligent of the many worthy immigrants daily arriving at that port. In two years they would be admitted to citizenship, in a decade some of their children, under the civilizing influence of Eastern public schools, would be found members of Congress." They are efficient help in salmon canneries and oil factories, and make good mill men, miners, and agriculturists. They will become farmers when it is made worth while. Some are skilled artificers in metal. Native Alaskans smoke less than any other Indians. One seldom sees a native with a pipe in his mouth.

First Mission Work. The Russian Orthodox Church in 1794 began regular mission work at Kadiak among the Aleuts. Along with the ruthless greed of the fur traders, and the aggressives of the Russian settlers, whom the natives came to mistrust and hate, this self-sacrificing work included the instruction of the native youth in both Russian and English, the translation into the native tongue of numerous religious and educational books, opposition to polygamy, and the conversion of a large number of the Aleuts to the Christian faith. The one name that stands out prominently is that of Bishop Innocentius Veniaminoff, who labored zealously from 1823 to

1840 or 1842, with great and lasting influence. It is quaintly related of his ministry, that "when he preached the Word of God, all of the people listened until he stopped. Nobody thought of their fishing or hunting while he spoke, and nobody felt hungry or thirsty as long as he was speaking—not even little children." He died as Primate of Russia. The Cathedral Church is in Sitka, and visitors to the former capital are always interested in this unique structure with its dome of bulb shape, the sharp spire, and the tower and clock. The altar and the vestments are characteristic of the Greek worship.

Russian Church Figures. At the time of the transfer of Russian-America to the control of the United States there were 27 priests and deaconesses of the Orthodox Church, with chapels established at most settlements, claiming 12,000 native Christians.

First Protestant Efforts. So far as Christianity under the new régime was concerned, the native was left severely alone to practise and live under his own tribal laws and customs however hideous. But God in his wisdom had started a chain of events leading to organized Christian effort. Captain Provost, of the British Navy, who had been on duty upon the northwest coast of America, a devout Christian, had been shocked by what he had to witness at Fort Simpson and

other settlements. On his return he made known this condition of affairs to the Church Missionary Society. After many presentations at gatherings and long delays, a volunteer at last arose and said he would go.

William Duncan. William Duncan sailed from England on a vessel commanded by Captain Provost, and landed at the Hudson Bay Company's quarters. Under this devoted layman a missionary enterprise was established among the Tsimshians at Metlakatla, first in British Columbia and later in Alaska. The Tsimshians at that time were among the fiercest and most degraded savages of the northwest coast; slavery, human sacrifice, and cannibalism being features of their tribal system, to which they were rapidly adding all the vices introduced by the most depraved white men from the coasting-vessels. Moved by reports of their miserable condition, Mr. Duncan voluntarily resigned a remunerative position in England to offer himself as a worker in their behalf under the auspices of the Church Missionary Society. He arrived at Fort Simpson, on the northwest coast of British Columbia, in October, 1857, and after some months spent in learning the language, and making acquaintance with the tribe, then numbering 2,300, opened his first school in June, 1858. By courage and devotion, through danger and difficulty, he

built up a civilized Christian body, which in 1860 he colonized to the number of about 340 in a regular town established at Metlakatla, an abandoned village site sixteen miles south of Fort Simpson. By systematic improvement of every industrial opportunity for years the town had grown to a prosperous, self-supporting community of 1,000 persons, when by reason of difficulties with the local bishop, upheld by the colonial government, Mr. Duncan and his Indians determined to abandon their town and improvements and seek asylum under United States protection in Alaska, where they formed a new settlement known as New Metlakatla, on Annette Island, 60 miles north of their former home. The island which is about 40 miles long and 3 miles wide, has been reserved by Congress for their use, and the work of education and improvement is now progressing as before the removal, the present population being about 500.

The Rev. Thomas Crosby. Soon after Mr. Duncan had begun his new settlement at Metlakatla, the Rev. Thomas Crosby, of the Wesleyan Methodist Church of Canada commenced work at Nanaimo, British Columbia, in 1864, bringing natives from Fort Simpson who had been converted at Victoria and Nanaimo. In answer to urgent prayers, Mr. Crosby moved to Fort Simpson. Among his early converts was Clah or

Philip McKay, a half-breed. Placer gold mining was at its height in Cassis, British Columbia. The inlet to the region was up the Stickine River which empties not far from Fort Wrangell in Alaska. This place became the depot for men and supplies. Tlingits, Haidas, and Tsimshians, all willing workers, found profitable employment freighting and packing into the camps. These tribes have totally different tongues. The Chinook jargon was a medium of communication for all classes and answered their needs surprisingly well.

Philip McKay. Philip's heart was touched with the condition of the natives. He began to preach in Chinook with such earnestness that soon people believed that the Holy Spirit was giving him utterance. His own people had him devote all his time and strength to preaching, they supplying his daily wants. Captain Jocelyn, Commandant at Wrangell, was friendly and became interested to the extent that he helped Philip and wrote that a missionary should be sent without delay. A soldier, at the fort, not a professing Christian, knowing General Howard, wrote entreating him to send missionaries and funds for this new field of Christian endeavor.

Sheldon Jackson and Mrs. McFarland. Dr. A. L. Lindsley, the leading Presbyterian pastor in Portland was appealed to largely because the

monthly communication with Alaska for mails and all supplies began and ended at Portland. He regarded the work as foreign and urged the Foreign Mission Board of the Presbyterian Church to assume it. Mrs. A. R. McFarland, a widow, whose husband had long been a missionary, was then living in Portland. She had expressed her willingness to Dr. Lindsley to proceed to Alaska. At this juncture, Dr. Sheldon Jackson, who was kept on the Western frontier by the Home Mission Board, was journeying to Oregon. The war with the Nez Percés was on and there was the utmost confusion in that region. Many settlers were fleeing for their lives. When Dr. Jackson reached Walla Walla he found the road to his intended field blocked. He then continued his journey down the Columbia River to Portland. He had heard the echoes of the cries which had come from Alaska. A soldier's letter to General Howard had impressed him and kept ringing in his soul. Dr. Jackson consulted with Dr. Lindsley and other ministers of the Church, and with Mrs. McFarland he embarked for Alaska, reaching Fort Wrangell in August, 1877.

Dr. Jackson's Work. His journeys through Alaska, voyages on the revenue cutters, his selection of workers to enter mapped-out fields, his newspaper work to enlighten the general public, his efforts in Washington for strong men in

Congress to grasp the situation in Alaska, his personal concern in the erection of mission buildings at Sitka, and his arrest and imprisonment by wicked officials, his appeals to congregations and mission bodies in the East to enter Alaska, his introduction of domestic reindeer for the salvation of the natives, his long tenure of the office of Educational Agent, and his breadth of charity toward other denominations, can leave no doubt that he was raised up for his wonderful career and service to the Church at large.

Changed Conditions. To-day the visitor finds the descendants of savage Kolusches at Sitka living in peace in single families in their own neat cottages nicely furnished, all the members well clothed and eating wholesome food prepared in neatness and cleanliness; the men skilled as carpenters, smiths, shoemakers, coopers, boat-builders, tailors, canners, miners, lumbermen and loggers, earning their own bread by the sweat of their brows. He sees them attending the gatherings on Sabbath for devout worship, and can hear their voices raised in praise and prayer and thanksgiving. Nowhere is there perfection, but a mighty change has been wrought through much labor, self-denial, weakness, and often by misfits for their work. Considering the poverty of the instrumentalities in comparison with the richness and hopefulness of the change, the Apostle's

words to the Corinthians have abundant confirmation in the history of missions in Alaska: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For . . . not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world that he might put to shame them that are wise."

Enlarging Mission Enterprise. The story of the entering and the labors of the various Christian denominations into the Alaskan field is a long one when details are narrated, and many chapters are of thrilling interest. Within the next eighteen years there had been fifteen stations established among the Indian tribes, besides two among the Eskimos at Point Barrow and on St. Lawrence Island. Schools were established at Sitka and Juneau. The Rev. John G. Brady entered the Presbyterian mission work, and later was appointed Governor of Alaska, serving from 1897 to 1906.

Various Denominations Enter. The Moravians established missions in 1885 and provided a considerable force of missionaries among the Eskimos, with 21 native assistants under Adolf Stecker. The Episcopal Church opened schools among the Eskimos in 1886 and 1890. The Baptists and Methodists entered the field in 1886. The following year the Swedish Evangelical Union of

Sweden established missions for the Eskimos of Unalaklik on Bering Sea and at Yakatat among the Tlingits, and founded an orphanage. The Society of Friends in the same year opened up work. The Congregationalists in 1890 established an Eskimo mission on Cape Prince of Wales, and in 1900 the Norwegian Evangelical Lutheran Church built an orphanage at Teller Mission, a reindeer station on Bering Strait.

Labors of J. W. Chapman. The labors of the Rev. J. W. Chapman, extending over twenty-five years, afford a signal example of persistent, consecrated service of the Church, completely transforming the conditions as he found them when he first joined the Rev. Octavius Parker at Anvik. The natives were known as Ingiliks, partly Eskimo and partly Indian. They lived in underground houses, and were fearfully superstitious, besotted, and illiterate. A true shepherd of the neglected people, Mr. Chapman has given devoted and continuous service for a quarter of a century in Alaska.

Strenuous Record of Bishop Rowe. The Episcopal Church has an effective and indefatigable worker in Bishop P. T. Rowe. Few men even among the prospectors and mail-carriers have traveled more miles with dog teams over the frozen North. The event of a disaster or an epidemic is to him a sufficient invitation for as-

sistance. Bishop Rowe's work now includes eight schools for Indians and Eskimos. Simple hospitals and two mission sawmills for the native population have been adjuncts of the church work which have been of practical aid.

Travel Perils. A page from the diary of the indefatigable and consecrated bishop reveals the strenuous life of the long trips in his diocese: "After a sleepless night we were up before daybreak. It was still blowing a gale; had some breakfast; tried to hitch the dogs, but they would not face the storm, so I resigned myself to the situation and remained in camp. It was my birthday too. I kept busy chopping wood for the fire. In carrying a heavy log down the side of the mountain, I tripped, fell many feet, and injured my shoulder slightly. After another cold and shivering night we found the wind somewhat abated and, without breakfast, hitched up the dogs, packed sled and were traveling before it was very light. Early in the day, while piloting the way, I encountered bad ice, open water, broke through, and got wet. After that I felt my way with ax in hand, snow-shoes on feet, until it grew dark. In the darkness I broke through the ice and escaped with some difficulty. Next morning we made another start; took another course; found the way through the mazy sloughs and islands, camping for the night. All night the

BISHOP P. T. ROWE, OF ALASKA

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wolves howled near by, and we had to keep our dogs near the fire to prevent their being killed."

Tribute in Official Report. It is not strange that Bishop Rowe is known and loved from one end of Alaska to the other. This estimate is from the official report of a United States naval officer, who was in Alaska some time ago, who met Bishop Rowe from time to time as he went about his work, and saw something of that work in various parts of Alaska: "The good work that Bishop Rowe has done in carrying the consolation of religion to the people of this country cannot be overestimated. Everybody who has ever had the pleasure of his acquaintance and has seen him at work in the field is filled with admiration of his frank and lovable nature. The good that he has done in these inhospitable regions is incalculable."

Early Congregational Loss. The Congregational Church early in its work suffered the loss of Mr. Thornton, a pioneer who was killed by a drunken Eskimo at his station on the extreme verge of the continent, at Cape Prince of Wales.

The Work of a Woman's Board. The Woman's Board of the Presbyterian Church maintained work during the past year by missionaries and interpreters at the following stations: Barrow, Gambell, Haines, Hoonah, Howkan, Juneau, Klawock, Klinquan, Klukwan, Shakan,

Sitka, and Wrangell. Of the force, four missionaries are natives specially trained for the work in these fields. The general features of the work in Alaska are such as grow out of the rapidly changing condition resulting from a moving and unsettled population and contact of white people with natives. The reports of the influence of the missions are most encouraging.

Unalaska. The Jesse Lee Home, maintained at Unalaska under the Woman's Home Missionary Society of the Methodist Episcopal Church, is a valuable school. The deplorable need of work of this character is described in a report of the work: "On the Aleutian Islands the condition of the natives in some cases is deplorable; they are fast dying of starvation, diseases, and a general hopeless inertia. On one of these islands there remain only thirty-six or thirty-eight souls, half starved and thinly clad, more or less afflicted with disease, and unless something is done very quickly they will be past earthly help. It is with the greatest difficulty that these natives keep from starvation, their only food being fish. In the past the fur-bearing animals were depended upon for food and clothing, and the Alaskans traded the furs and received shoes and clothing. The blue and white fox and seal otter are fast being exterminated, and unless something is done at once the native population of these islands will be extinct. The

government has provided schools, but has done nothing to aid the natives along industrial lines whereby they might earn a means of livelihood. And not only the Aleuts but the hardy Eskimos also are fast succumbing. Their tribal relations are being broken up and they are losing their primitive instincts of preservation, and where they have settled near the larger towns their condition is pitiable and many are facing starvation. It is of vital importance that the Christian people of the United States urge a humane policy toward these people, or there will be need of a writer that can tell a far worse and sadder story of these people than Helen Hunt Jackson ever did of our own Indians here in the States. Late this fall fifty Eskimos were brought from Nome on the revenue cutter *Thetis* and placed on Unamak Island, where it is supposed there are a few caribou in the mountains. Already the winter snows had set in, and these people—some of them with families—have to make their shelter from the weather and depend upon these caribou for food. It is hoped that the government will gather the few natives on the farther islands of the Aleutian chain and put them on one of the larger ones, probably Unalaska, and there provide some kind of industrial work for them and establish a hospital or some means whereby their health can be cared for."

Medical and School Equipment. The need for medical and hospital service is becoming more and more manifest. The need for taking care of those in physical distress, and for training in the simple principles of sanitation is becoming imperative, and in relation to missionary effort fundamental. Six new buildings comprise the Sitka mission school plant. The industrial and boarding institutions will hereafter be known as the "Sheldon Jackson School," in grateful appreciation of the man who more than any other shaped the organization and early history of the missionary work—the pathfinder of Alaska.

Farthest West. The work under the American Missionary Association at Cape Prince of Wales, the farthest western point on the North American continent is notable. As a result of sixteen years' missionary ministry, there is now at the Cape a practically transformed community. These Eskimos are already known all along the coast for their morals, industry, and a new spirit of enterprise. Many of them are faithful Christians. About one hundred are church-members. The missionary school numbers one hundred pupils. The story of the mission is a striking illustration of the enlightening and saving power of the gospel.

Denominational Comity. Among the denominations there has been but little rivalry and no

BOYS OF SHELDON JACKSON SCHOOL IN THEIR UNIFORMS

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bitterness, and the division of labor, though not formal, has been fairly understood and lived up to. There is a desire to sink differences and to accomplish worthy results.

Status and Rights of Natives. Taking a broad view, the Church should be encouraged by the change which has been brought about in Alaska. The work is not complete,—it is going on. The natives are self-supporting. They are paying licenses for doing business, subject to actions in our courts for any violation of law, but cannot sit upon juries, become pilots nor steamboat engineers, cannot obtain patents for mines nor mill sites, for the reason that they are not citizens. There should no longer be any hesitancy in extending to these people civil and political rights. They are ready for the full responsibility of citizenship. They are a worthy part of the population, and should know and enjoy their rights for their own protection. The Church's task will not cease with the evangelization of the natives.

Liquor Traffic. The liquor traffic works a havoc among the Alaskans to an even more appalling degree than among other tribes. When they obtain cheap liquor they go on prolonged and licentious debauches, and are unable to provide for their needs for the long cold winter. The Governor of Alaska in 1907 advocated the enacting of a law to make the sale of liquor to the

natives a felony punishable by imprisonment in the penitentiary.

Results with Reindeer. It is only a few years since the United States government, as an experiment, imported a few score of reindeer from Norway, with Lapps skilled in their care. Subsequently other reindeer were brought from the opposite coast of Asia, and although it was known that the particular form of moss or lichen on which these animals live, and which flourishes under the snow, was abundant within the American Arctic Circle, the attempt to introduce reindeer was regarded by a majority of our citizens as being quite as wild and visionary as was the purchase of Alaska. But the few reindeer have grown to 27,325, distributed in forty-two herds. More than one half, or 14,993, are owned by natives, who, before the advent of the reindeer, were in a state of the most wretched poverty. Of the remainder, 3,730 are owned by the United States, 4,194 by missions, and 4,407 by Lapps. The total income of the Eskimos from the reindeer industry during the year last reported was $24,636.

Young Indian Initiative. A new village has been formed at Hydaburg by young Indians of the Haida tribe from the villages of Howkan, Klinquan, and Kasaah. These insurgents insist on following the ways of the white man, despite

the efforts of the older chieftains to keep up the tribal customs and practises. At the new village municipal government has been established under the laws of Congress, with regular articles of incorporation and a full set of officers, all, with one exception, natives. The people of the village have incorporated a trading company and established stores, they furnishing the capital from their own savings from work as fishermen and in other capacities. A lumber company has been established and a sawmill will be among the first industries of the town. Starting as they do it is almost a safe conclusion that this new village will be a thriving and prosperous one comparing favorably with white settlements in most respects and proving Indian capacity.

High Rate of Mortality. At Sitka accurate records have been kept by the churches, and they show that for a period of five years and seven months the annual birth-rate has been 72.3 per thousand, and the annual death-rate 85.4 per thousand. During this period, with an estimated population of 400, there were twenty-nine more deaths than births. The returns of the United States Census Bureau show that, in the last ten years, there has been a decrease in the total Indian population approximately equal to 14 per cent., or 1.5 per cent. per year. The very unusual mortality in Alaska, 85.4 per thousand, is

attributed largely to pulmonary tuberculosis, and unless it is checked in some way it will result in the extinction of the natives in sixty or seventy years. Conservative estimates put the proportion of natives suffering from some form of tubercular trouble at from thirty to fifty per cent. This is in addition to some fifteen per cent. who have diseases of the eye, and an unusually large percentage of sufferers from specific blood poisoning or allied diseases.

Difficulties of Treatment. Under present conditions the Indians cannot be effectively treated in their own homes except for a few minor complaints. Every physician of experience in Alaska states that they will not carry out instructions or take medicine as directed. If the drug is palatable, or they can feel its effects, they are very likely to take it all at one dose. When a native is really ill he requires hospital care, and more good can be accomplished by taking three or four into a hospital than by attempting to treat a large number in their villages.

Rights Should Be Defined. Forty-five years have elapsed since the treaty was ratified and became one of the highest laws of the land. Nearly all the old generation have passed away. The younger have grown up under our schools and missions and speak English. They enter into nearly every branch of industry, in the canneries,

mines, and logging-camps. They are self-supporting, but are asking Congress to declare what their rights are as civilized aboriginal inhabitants of Alaska. They believe that they have the first right to the salmon streams and shores which they have fished for generations. Now the Eskimos are making marked success in the cultivation of the reindeer, but they have no assurance that they will not be taxed pasturage, as are cattlemen on our Western plains, or that herds will not be crowded out by the envious who may come from Montana or northern Europe. If foreign fishermen appropriate the streams and shores, why should not foreign herdmen appropriate the moss plains of the North?

Government Commission Needed. Friends of the native Alaskans should petition Congress to appoint a commission to visit the country and inquire particularly into all questions affecting these people, and recommend such measures as will secure, establish, and maintain their civil rights. It behooves all who wish to enact such a measure of justice to these long-neglected people to bring their influence to bear in the public press and upon our legislators in Washington. Of late there has been a great deal of public interest manifested in Alaska. But, while that interest has centered in the immense natural resources of the territory, there has not been much thought

bestowed upon the natives except perhaps by the Bureau of Education.

Missionary and Educational Program. The duty of the hour on the part of the Christian forces is a systematic, aggressive propaganda of evangelism and education for the natives of Alaska, with institutional methods of church work, which will not overlook the poverty, idleness, lack of sanitation, and other industrial and social conditions which menace the very lives of these people. Religious and governmental forces can work together toward the same ends without contravening the essential American principle of a free Church in a free state. Employment through the year, security of lands, the development by the natives of the resources of the country, education of the children, and sanitary homes must be provided. The ravages of tuberculosis, trachoma, and epidemic diseases must be checked. A civilization worthy of Christian America is yet to be developed for the native stock of this great land of vast resources.

EDUCATION OF THE HEAD AND HAND

We have started on God's road now, because God's road is the same for the red man as for the white man.

Chief Lone Wolf

The Indian youth takes to education with a readiness and an intelligence which rejoices his friends and surprises his enemies. But the greatest need of the Indian to-day is individualism and initiative, with a touch of competition. It is this which tribal life stifles.

—Independent.

The breaking down of tribal restraints without the substitution of adequate law, and the herding together of a heterogeneous mass in a communism of idleness, with the consequent destruction of individual incentive, have been solely responsible for the fearful degeneracy of the reservation Indian during the past forty years.

—Seth K. Humphrey

CHAPTER VII

EDUCATION OF THE HEAD AND HAND

Rapid Progress. The present-day world is going to school as no previous age of mankind has ever done. Into this new order of education the Indians of the United States have been ushered with a rapidity and with a transforming effect which is epoch-making in the history of a race. A discriminating student of history and of national affairs has recently ventured an assertion of the advancement made by the Indians in this strong statement: "The progress of the Indian in the past quarter century, especially since the enactment of the Dawes Severalty Law in 1887, which gave individual ownership of lands to such of them as sought it, and were prepared for it, who thereby virtually became citizens, has been greater than any other people ever made in the same length of time in the world's history."

Gain to Two Races. The benefit received is mutual, like the quality of mercy, blessing him that gives and him that takes. Some of the best things the advanced nations are going to gain will be from their efforts to educate and Chris-

tianize the backward races. A tourist in the Far West observed an Indian on the train absorbed in reading a book. Curious to know what the red man was finding so interesting, he looked over his shoulder and found the title, *What the White Race May Learn from the Indian.*

Primitive Indian Education. The native Americans had their own primitive system of training for the children and youth of their tribes.[1] Hunting, fishing, ceremonial rites and dances, the art of war, tribal lore, and native crafts were early taught the growing boy. The little girl watched her mother weaving the brilliant threads at the loom, or with her deft fingers molding the pottery and plaiting the basket, or followed her as she labored in the fields, gathering the harvests of grain or fruit, and as she prepared the food by the camp-fire. Exploits and deeds of skill and daring were inculcated early. The father, or grandfather, would teach the little son to run on the level, up and down hill, to jump into the cold stream, to swim and to race, to endure hunger, fatigue, and pain,—the whole training making him fearless, enduring, capable, and sturdy.

Acquaintance with Living Things. The Boy

[1] Admirable accounts of primitive Indian conditions and child-life are found in *The Story of the Indian*, by George B. Grinnell, and *Indian Boyhood*, by Charles A. Eastman.

Scouts of our day emulate the youthful Hiawatha as described by Longfellow:

"Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets,
How they built their nests in summer,
Where they hid themselves in winter,
Talked with them whene'er he met them,
Called them 'Hiawatha's Chickens.'

"Of all the beasts he learned the language,
Learned their names and all their secrets,
How the beavers built their lodges,
Where the squirrels hid their acorns,
How the reindeer ran so swiftly,
Why the rabbit was so timid,
Talked with them whene'er he met them,
Called them 'Hiawatha's Brothers.'"

Initial Efforts. A historical review of the educational efforts of Church and state in behalf of the red man discloses how wide and varied have been these activities. Beginning with his first rude efforts to plant a few grains of corn with a crooked stick, he has arrived at scientific farming and the rotation of crops. From his earliest attempts to fashion with his lips a verse of Scripture, he has entered the wide-open gates of Harvard and Dartmouth. All this has not been acquired without pains and a gradual "leading out," which is the purpose of the educational process. The task of guiding the Indian along this new trail has been largely that of the school superintendent and the teacher in the classroom and the workshop.

Persistent Primitiveness. Hear the pathetic and futile complaint of an aged chief of the Hopi tribe in Arizona, uttered at Washington as he inveighed against the new order of affairs into which his people find themselves forcibly ushered: "My people want to live as in the days that are gone, before the palefaces took from us the lands that were ours. We do not want schools or school-teachers. We want to be let alone to live as we wish, to roam free without the white man always being there to tell us what we must do, and what we will not be allowed to do." It would be as easy to turn the shadow back on the dial, as for the Indians to revert to these primitive conditions and this unmolested independence. Nor do the young people of the race desire it. They recognize the superiority of the white man's civilization, and will never array themselves against it.

Development of Capacity. The Indian's capacity for work needs to be more fully developed. To an energetic, skilled, resourceful white farmer or artizan, the bungling, deliberate Indian workman seems a trifler or idler. The white man cultivates successfully and profitably a quarter section of land, the Indian gets a poor crop from ten or twenty acres. But give him instruction, give him time, inspire ambition, reveal the need and the value of larger earnings and of accumulating pos-

sessions, and this youth who is making his first efforts will press on to a man's job with a claim for the full rewards of his toil. Give the Indian time to "think white"—to catch the incentive and to achieve the goals which the paleface prizes, and he will make good. A considerable number of enterprising red men have done this. They are rich, they work early and late, they have shown what there is in an Indian at his best.

Work Despised. According to the Rev. H. H. Spalding the Nez Percés in 1836 disdained manual labor. Yet in time they discovered that a hoe was better than a stick for digging roots. In 1838 they had raised a crop of 2,000 bushels of potatoes. This fact alone was of the utmost importance in their civilization. The Indian pupil, especially of the superior tribes, such as the Cherokee and Choctaw of the Civilized Tribes, or the masterful Sioux and proud Navajos, feels above menial occupations or severe manual labor. The larger number of truants from Indian schools and the majority of cases requiring discipline, the total of which are comparatively small, are occasioned by the exaction of compulsory work and the shame which the Indian child feels in the eyes of his people to be so employed. A leaf from the early history of the Dakota mission effort and from the transformed conditions to-day, is illuminating: "The work was difficult and

progress was slow at first. Many old heathen customs had to be changed and many prejudices overcome. The Indian warrior disdained work—looked upon it as humiliating if not disgraceful. The squaws worked, but not the braves. This even affected the children at school, the boys to a greater degree than the girls, it is true, but all alike. They were willing to be worked for, but not to work for themselves or others. When put to their tasks they would run away. The boys at work at the wood-pile, or on the farm, or in the shop, if they saw an Indian man galloping over the hill on his pony, would drop their tools and scamper to the house. They knew that, should they be caught at work, they would be disgraced in the eyes of their fathers and friends. So the girls about their cooking, dishwashing, and laundry work would feel chagrined if caught at it by their mothers.

Change of View. "Dr. Williamson labored long and patiently with the Christian men, to induce them to fence land and cultivate gardens. The first one to plant and cultivate a crop was Simon Anawangmane. His old associates made fun of him and did all they could to dissuade him; and his wife, after earnestly protesting, deserted him, saying he had disgraced himself. However, he persisted, and when his crop was gathered his wife repented and returned

home as a good wife should. Now girls glory in their ability to do housework, and their mothers are proud of them. Boys boast of their skill in the use of tools, and vie with each other in turning off good work in the shop and on the farm; and their fathers honor them for it. The Sioux about Good Will, South Dakota, from a wild, lawless, filthy, lazy, and treacherous band of savages, have become a docile, law-abiding, cleanly, industrious, and thrifty community of Christian citizens. The mission, with its church, school, and farm, under God, has accomplished it all. Those Indians are miracles of grace."

A Representative Progressive. The tourist too often judges the Indian by the loafer class, the poorest specimens of the race, that he sees about the railroad stations, or by the hired showman who decks himself in the old trumpery, and, under the demoralizing influences of the Wild West troup, adds the white man's vices to Indian degeneracy. Instead of this estimate of present-day Indian character, take the following story of a Dakota young man who is a product of the Christian Training School at Santee, Nebraska: "I made up my mind that I would hold fast to all that they taught me at Santee, and that school made a man of me, and on account of what the school did for me I now have a home like other men. At Santee I learned all the usual

subjects and also many kinds of work, carpentry, shoemaking, blacksmithing, and farming. I worked at shoemaking more than five years and I can make a complete shoe and every part of a shoe. I worked with wood and iron for three years, and I can repair any part of a wagon. Because of what I learned in mechanical work at Santee Normal Training School, the government gave me good employment. I worked in a government blacksmith shop eight years. Then I tried another kind of work that the Santee school had taught me—farming. I like that work very much. In it a man is most independent, and it is good to work from early morning till late evening. I have tried to make my home comfortable, in accordance with what I learned at school. I have not only planted large fields, but I have a small garden near the house in which I have planted many varieties of vegetables. They have grown well and I have laid away much food for the winters."

Value of Classroom. The classroom means more to an Indian youth than to one of the more favored race. In the study of letters he realizes their vast superiority over the oral tradition and the lack of permanent records to which his race has been confined; in the survey of history and of geography the youth who knew nothing of world events, and of any land or people beyond

his own circumscribed Indian country, enters new realms of thought and experience; in the discipline and ethical code of the school he is introduced to a régime and a standard of conduct far surpassing his primitive social and domestic economy.

Patient Training. How patiently the missionary and the teacher must train, and how little by little the Indian must reach advanced stages, is well illustrated by this account from the early experience of Dr. Hall among the Dakotas: "I found, ten miles south of Devil's Lake, a few Christian Indians. They had cut a few logs toward a church building of the oak timber in the ravines. During several days, one at a time, we hauled these logs out of the ravines. Then we gathered a number of men to work, and women to cook. (Some of the men came in time for dinner.) We made those logs into the walls of a meeting-house. There were no boards or shingles for a roof nearer than Jamestown, a little hamlet two days distant. We made a camp without water. At nine the next morning we came to a drop or two of water in a rut in the road and made coffee. Well, Red Star returned with the lumber and a native preacher, and the congregation rejoiced in a little church. There was as much character drawn out with those logs and built up with that rough room as in many a handsome church. There was a satisfaction with the

work of their own hands that nothing more elaborate done for them would have given. And surely the greatest feats of any man are child's play to God."

Educational System. "The course of study for the Indian child is the most approved curriculum of our public school system to-day with such modifications as his racial aptitudes and his prospective sphere of life and work suggest. The simple but necessary rules of social relations and personal hygiene which he must observe, if he is to live side by side with the children of the white man, are primary conditions; a workable knowledge of English, written, printed, and spoken—the open sesame to him into a new world of thought, speech, and human relationships; arithmetic for mental drill and for practical use in his intercourse in the world of industry, society, and trade; the civilized art of home-making, and intelligent acquaintance with the amenities and refinements of life, which in his primitive tribal life were so scanty,—all of these have due place and proportion. To the boys, and for some of the girls, there must be taught a means of livelihood, a worthy occupation, which for the most must be humble toil in the surroundings to which the pupils are to return from school, and for the few, trades and professional attainments to be practised in the towns and cities where an in-

creasing number of educated Indians are to earn their living."

Beginning of Government Schools. The first petition of an Indian for schools for his tribe was made by a Choctaw in 1816. In 1819 the first appropriation of $10,000 was made by Congress for Indian education. From these early and small beginnings of educational efforts for the native people of this country it is a far cry to the extensive system and elaborate provisions made by both Church and state for this work to-day. The appropriation of the government last year for Indian education amounted to $3,757,496, and, in 1908, when the highest mark was reached, over $4,000,000 was expended.

Main Items Covering Government Indian Schools. The report of the Office of Indian Affairs for the year 1913 shows that there were maintained 217 Indian day-schools, situated on the reservations near the Indian homes, for pupils from the first to the fifth grades. The typical Indian day-school consists of a school-building with a capacity of 25 to 40 pupils, a room for serving the noonday lunch, or for industrial training, and quarters for the employees, who are usually a teacher and his wife, the latter acting as housekeeper. Reservation boarding-schools to the number of 76 were maintained. There were 35 non-reservation boarding-schools, situated off the

reservations, some of them at a considerable distance from Indian communities. Pupils are brought to these schools at government expense for periods of from three to five years. Their capacities range from 75 to 750 pupils. Indian children were also enrolled in 45 public schools in which a tuition was paid and in several hundred public schools in which no tuition was paid, not including the 325 public schools in eastern Oklahoma among the Five Civilized Tribes. There were 16 mission boarding-schools under contract,[1] enrolling 1,532, and 53 not under contract enrolling 3,272 Indian pupils. In non-contract day-schools there were 3,577 pupils.

Carlisle School. An institution which has been epoch-making in Indian education is that of Carlisle. This is due to General R. H. Pratt, then a captain in the army, who in 1879 conceived the idea that by segregating the Indian youth from the reservation and tribal life and by educating them in a non-reservation school, they would not only be better prepared to live in contact with the whites, but carry back the white man's civilization to their race.

"Outing System." One of the most valuable features developed out of the original plan is known as the "Outing System." By this must

[1] A school established under private auspices, with which the government contracts for the tuition of Indian pupils.

CHAUNCEY YELLOWROBE

Before entering Carlisle

On leaving Carlisle

be understood the placing of boys and girls in families where they are not only paid for their work but have the privilege of attending the public schools part of the year. Indian boys are in great demand in the East as mechanics and farmers, and the girls as housekeepers. During the current year there were 463 boys at work in the shops, and 332 girls in carefully chosen families. The earnings of these young people amounted to $30,235.

Calisthenics and Athletics. Calisthenics are required of all pupils for the uniform development of the muscles of the entire body. The instruction is according to the latest approved methods in teaching gymnastics and calisthenics. In the Olympic games at Stockholm, in July, 1912, James Thorpe, of Indian and white blood, a member of the Sac and Fox tribe in Oklahoma, carried off the prizes in competition with the best athletes of Europe and America. Winning the pentathlon and decathlon, he was declared the greatest of world athletes. Returning to America, he received honors and plaudits which made the humiliation the more painful when some months later it was revealed that deception had been practised in his entering the contest under clearly defined rules which he had infringed in professional baseball games. All of his trophies had to be surrendered and the victor stripped of his honors. This could

not detract from his athletic ability and physical attainments, for his training had not been secured in professional athletics. But the act of deception, the breach of professional ethics, could neither be pardoned nor condoned. The Indian race had the honor of a superb athlete, but had to bear the reproach and humiliation of a blot upon the proverbial honor and integrity of the noble red man. The Carlisle football team, "Big Chief" Bender, of the Philadelphia Athletics; Meyers, a Seneca, of the New York Giants; Sockalexis with his honors also of the Olympic games; Tewanima of the Marathon; Arcase, Burd, and others, have brought the name and fame of Indians in athletics into national prominence.

Do Returned Students Make Good? The capacity of the Indian to receive an education is no more assured than his ability to obtain it and to prove that the attainment was worth while. The most frequent, incredulous inquiry to-day regarding the educated Indian is, "Do they go back to the blanket?" "Are not the efforts to civilize and educate the Indians generally a failure?" The answer is: They are generally a decided success and about as large a percentage of the former pupils of our best Indian schools make good as the records of our white schools show. A careful investigation made of the 4,000 students who have completed only partial terms at Carlisle, shows

that approximately 94 per cent. are successfully earning their living. It is interesting to note the choice of a livelihood among the 1,699 students out of the 4,080 sent out by Carlisle, reached by an investigation in 1909. Of these 170 are in the service of the United States, 12 in the professions, 60 follow the trades, 364 are farmers and ranchmen, 2 are in the army or navy, 5 play in bands, 1 is in a circus, 2 are professional ball players, 321 are housewives, 56 are students, 141 are laborers, 2 are cowboys, 2 are hotel keepers, and 34 are at home with their parents.

Haskell Institute. From Haskell Institute, Lawrence, Kansas, comes this notably inspiring testimony from Mr. H. B. Peairs, Supervisor of Indian schools: "I do not believe there is an institution in the land, be it grammar school, high school, college, or university, that can show better results as far as the success of its students is concerned, than Haskell Institute. I checked off the names of the graduates of the business department alone, whose work I had seen, and whose work I had examined during the past three years. There were one hundred and twelve, every one doing well. Several years ago it was announced that fifty graduates of Haskell were earning a total of $50,000. That record could easily be duplicated to-day. On the anniversary of Haskell Institute 2,000 letters of inquiry were sent out and

1,600 were returned. These showed that as farmers, in shops, in the Indian service, and in other lines of activity, 90 per cent. were 'making good.'"

Denominational Work. The distinctly denominational work in education of the Indians appears to have been instituted in the following order: The Moravians, true to their history, were pioneers in educational efforts for the Indians from early colonial times, and the Friends, in 1795, established schools which were the forerunners of many excellent institutions conducted in later years by these exemplars of peace and goodwill to the native tribes. The other Church organizations developed educational work along with their efforts at evangelizing the pagans: the Baptist, in 1807; American Board (Congregational and Presbyterian), in 1810; Episcopal, 1815; Methodist, 1816; Presbyterian (North), 1833; Methodist (South), 1844; American Missionary Association (Congregational), 1846; Dutch Reformed, 1857; Presbyterian (South), 1857; Hicksite Quaker, 1869; United Presbyterian, 1869; Unitarian, 1886; Reformed Presbyterian (Covenanter), 1889.

Contract Schools Abandoned. Until 1870 all the government aid for education passed through the hands of the missionaries. The first contract school was established in 1869. At first only

day-schools were conducted; then followed reservation boarding-schools, and later boarding-schools at a distance from the Indian country. These contract schools were abandoned June 30, 1900. Religious societies, with the exception of the Roman Catholics, now take care of their own schools, and pay their employees from the mission funds of their several denominations. These funds are supplemented in a small degree by tuition and fixed charges paid by the Indians. The average cost to the mission boards per pupil is about $125 a year. This includes school maintenance, pupil's board, clothes purchased, and in some cases traveling expenses. For its system the government allows from $165 to $175 a pupil.

Elementary Church Schools. The lines of work are mainly the elementary grammar school English instruction, reaching to the seventh and eighth grades, as ordinarily classified in public schools. The great defect of the system of Indian schools lies in the failure to care for the older and more promising pupils after they have completed the eighth grade of study.

No Professional Schools. No professional schools are maintained, and the returned students on the reservations, and amid Indian surroundings, are seldom given special oversight or aided to find the sphere of larger usefulness for which an extended period of instruction should have

fitted them. The stress and temptation of tribal associations and reservation life is too severe for many of them, and the results of their Christian education, while seldom lost, are yet not fully commensurate with the care that has been given them, and the expectations of the Church in affording them valuable and extended privileges.

Industrial Education. In industrial lines of education a sphere of great opportunity for the uplift of the Indians is found. The effort of the Protestant boards in this respect is limited, but is successful where undertaken with adequate appropriations for its maintenance. The principal instruction in the mission schools, beyond classroom work, is in agriculture, stock-raising, and domestic service. In the arid sections irrigation farming and stock-raising are given special attention. The Indians are primarily agriculturists and stock-men. The girls are taught cooking, sewing, and all of the civilized and refining arts of domestic economy.

Linguistic and Ethical Factors. The teaching in the mission schools is exclusively in English, and in many the use of the Indian tongues is prohibited. The original occupations and crafts of the primitive Indians were all associated with their religious ideas, and got their meaning and inspiration from their religious faith. Their ancient industrial system has been broken up by the

new order and by their changed environment. It is then our duty, if there were no other reason, to give the new education ethical and religious content. Even in industrial training their minds and thoughts should be directed to the great and good Taskmaster whom we serve.

The Bible in the Schools. Bible instruction is given special attention in all of the schools, and the nurture of the Christian life and the example and stimulus that come from daily association with cultured teachers and from the home life of the school are invaluable. Government workers often pay tribute to the superior influences of the mission schools and the refining and homelike atmosphere which Church institutions secure, greatly to the betterment of the Indian child life. A simple course of illustrative religious teaching and catechism adapted to the Indian mind are needed to-day, and a plan is under consideration to supply this want.

A Model Mission School. The industrial school work conducted by the Reformed Presbyterian Church (Covenanter) among the Comanche, Apache, and Kiowa Indians at the Cache Onek Mission in Oklahoma, is worthy of special study. When the work was first established in 1889, a boarding-school was opened as soon as the building could be erected. The plan of a home life and family influence for the Indian pupils was

secured by keeping the institutions limited in attendance and by placing a man and his wife in charge of each building. The schoolroom work is closely associated with Bible study. The great capacity of the Indian child for memory work is utilized, and the pupils commit and write out their Scripture lessons, the lives of Bible characters, and their ideas of religious truths. A field matron correlates this instruction with teaching in the Indian homes and the following up of the returned pupils when they leave the school. The parents worship with the children in the school-building at Sabbath services and in the Sunday-school. It is not strange that from this ideal plan the result is as reported, that many are well informed as to the truths of the Bible and are living up to the light they have as well as any Christians. The industrial work begins in the home duties, for the girls, in caring for the household, managing the dining-room and kitchen, and in sewing. The boys care for the stock, are instructed in farming and gardening, and upon leaving the school are helped intelligently to start their own home life, to own their horses, cattle, and chickens, thus developing independence and self-reliance.

A Broom Factory. A broom-making factory has been conducted profitably for a number of years. The broom-corn is raised by the Indians in quantities, and the boys become expert makers

of marketable brooms. The mission contributed in one year $1,865 for its own maintenance. This interesting undertaking has met two difficulties which must be taken into account. After leaving the school the boys found little incentive to continue this trade, and would turn their broom-corn into ready money. Their tribal funds which the government dispenses to them at intervals provide for their necessities and cut the nerve of enterprise and industry.

Practical Method. To regard the Indian as possessing our common human nature, and to adapt our methods accordingly is a part of wisdom. An interesting illustration is provided by Miss Mary C. Collins, of the American Missionary Association: "I have endeavored to teach these Indians to live well in their present life; how to be true and honest and clean in their lives; how to serve God, not for God's sake but for their own; how to build up homes; how to become self-supporting; and while the Indians are proud of their race, I have tried to teach them to be proud of their homes and their families. I praise the man who keeps a good team, raises a good crop, builds a fine haystack, sells fat cattle, impressing upon him the fact that he who cares for his own has God's blessing upon his life. And so, having become interested in all their material welfare, no important council is ever held without my pres-

ence. Not only by vote of my own people, but by vote of all male adults on the reservation, no leasing, no kind of important paper is signed unless I first read it."

Eager for Education. Another interesting development of self-help is furnished by Mrs. Cynthia D. King of the Sioux mission at Wolf Point, Montana. From two families seven children were enrolled in the Wolf Point mission school who could not furnish the tuition of $25 each to attend. The children all came the first day, and paid what they could to start in. One boy of fifteen sold his pony, which is a great sacrifice to an Indian boy. The father of four of the children gathered together what was left of his garden truck, took it to the fair at Poplar, and with the $3.50 which he received in cash prizes he bought provisions for his children in school.

Happy School Atmosphere. More than one thousand boys and girls of the Pima and Papago tribes of southern Arizona, have been pupils of the Tucson training school. In 1888 this school was opened with nine Pimas in attendance. The children of these gentle tribes who have always been on terms of peace with the whites enter the school with no knowledge of English, with mental powers undeveloped, from an ancestry of untutored full-blood Indians of the desert who have no written language. The atmosphere of the

BROOKLYN

PIMA BASKETS
PAPAGO BASKETS

school may be judged from a teacher's report of "Life at Tucson:" "It would be hard to find a happier, brighter set of children than ours. Most of them study as though they enjoyed it, and it is a pleasant sight to see the girls doing the household work.

Fine Industrial Spirit. "The farm work goes on with fresh spirit; the soil is good and there is plenty of water for irrigation. There is a fine forty-acre field of alfalfa, there are many more acres planted with barley, and a garden. The boys are taught anything and everything a farmer should know, from caring for stock, milking, feeding, etc., up to running and caring for and repairing all the different kinds of machinery needed on the farm. Work in the classroom and sewing-rooms goes steadily on. In the latter new dresses are made, stockings are darned, and much mending is done. In the kitchen and dining-room all the little girls are ready and willing to do everything asked of them. They have a great desire to know how to work, especially to cook. In the cooking class which meets twice a week, they learn to cook all kinds of wholesome food, such as there should be in every home."

Training for Normal Life. Another example is instanced in the Methodist mission to the Piegan Indians. "The Piegans have learned the necessity of work, and are now ready to work.

The last process in eliminating the Indian ward has begun, and soon they will be at work on irrigation canals, in the fields, and in the mountains.

Example in Home Teaching. "With the Indian children the most valuable teaching is by example, for with this quiet, discerning race, in a particular sense 'actions speak louder than words.'" In many of the tribes there is no word for home; the idea of home indeed is lacking. Here is an opportunity for the field matron to go into the lodges, teepees, and houses and break up the habits of camp life, teaching women how to care for their children, for the mortality in child life is abnormally high among the Indians. To this same end the family of the missionary exerts an important influence in household economy, in the virtues of cleanliness, order, and consideration for others, as well as in furnishing an example of the Christian idea of marriage.

Arts and Crafts at Mohonk Lodge. The Mohonk Lodge, located at Colony, Oklahoma, a mission of the Reformed Church in America, is a center of industrial and philanthropic effort which also calls for consideration. Money for the original building was contributed at the Mohonk Conference, Mohonk Lake, New York, in 1898. The native Indian arts and crafts are here encouraged and guided, so that marketable articles, which will bring the largest returns for their labors, are pro-

duced. Employment is thus given to about 150 women and girls. All of the land products, the Mohonk Lodge bead-work, buckskin, and leather articles, dolls, and ornaments are sold. This pen picture gives a glimpse of the beneficent influence of the Lodge: "The women come in and out of the office day by day, stopping to get their money, and to lay in new materials, and they then receive many a word of encouragement and wise advice, or of direction and warning."

Bright Pupils and Memory Prizes. An experienced teacher, contrasting her former white with her later Indian pupils, gives the preference to the Indian children for reliability, ease of discipline, and their remarkable memories. In this respect it may be mentioned that a few years ago a Board of Publication offered a morocco-bound Bible to every person in the Sunday-schools of the state who should recite its catechism without prompting. In a New York Sunday-school of over two thousand pupils, there were eleven successful contestants. But in an Indian Sunday-school, out of eighty students there were fifty-five who succeeded.

Encouraging Spiritual Results. From every direction one hears encouraging reports of spiritual interest; whether it is Oklahoma, Kansas, Washington, California, or New Mexico, the word is the same. One hundred young Choctaws of

Durant, Oklahoma, were taken into the church. The Choctaws love their church with a quiet, reverent attachment, and are loyal to the influences which, for seventy-five years, have molded their nation. At the old Dwight Mission the education of Cherokee youth has told remarkably on the tribal life of these full-blooded Indians. Among the Poncas at White Eagle, Oklahoma, over two hundred boys and girls have received baptism, and Christian marriages and burials have increased. In the various Protestant mission schools there are to-day 342 Sunday-schools in which over 16,000 Indian children are enrolled.

Religion in Government Schools. The majority of the government boarding-schools are systematically and regularly provided with Sunday-school organizations, Sabbath preaching, general assembly religious exercises, and denominational instruction and nurture in the faith, for the pupils who are classified in church groups. This is in accordance with the rules of the Office of Indian Affairs. While the United States government and its officials cannot as such inculcate sectarianism, or assume responsibility for the religious training of its wards or its school pupils, the Indian Office is not indifferent to the moral and religious welfare of those under its care in this two-fold relation of wards and pupils. These children and young people are wards,

under tutelage, separated from home and parental influences, and under agreement to remain in boarding-schools continuously for a number of years, and through eight to ten months consecutively. The government must therefore recognize an obligation beyond that which it sustains to pupils in public day-schools. The religious regulations in the federal Indian boarding-school, are consistent with the principle recognized in providing chaplains for the army and navy and religious education in reform schools.

Official Statement. The attitude of the government administration to the religious activities at the Indian Agencies and schools, was most aptly expressed by the former Commissioner, Hon. Robert G. Valentine, when in an address at Carlisle, Pennsylvania, he stated, "The government in itself cannot deal with religion directly. It can only assume the broadest hospitality toward all religions; and yet I do not want that limitation on the government to lead any one to feel, at any time or at any place, that the government does not believe in some kind of thorough religious training and teaching for every Indian child. The need of it is absolute; and there must be nothing in the government's actions that could be construed to be hostile to religion—not only not hostile, but we must make religion broadly welcomed."

Religious Instruction at Phœnix, Arizona. An example of well-organized and effective religious work in a government boarding-school is afforded by the plan carried out at Phœnix, Arizona. This institution, with over 700 pupils from more than 30 tribes, for many years has been provided for through the systematic efforts of ministers and lay workers of the city churches, and more recently by a resident pastor giving his entire time to the Indian work. Every Tuesday evening instruction classes are conducted, from 40 to 60 boys and girls being taught separately. The pastors of the city churches have alternated in preaching services on Sundays. Copies of the New Testament have been presented to most of the pupils by their teachers. A plain, simple presentation of the gospel message is pressed upon each young person, the intention being to make the pupil feel a personal responsibility in the choice of the Christian life and the claims of the gospel. They are taught that they are to carry back to their people on the reservation this message, and to live consistent lives that will be a testimony when they finish their school course and return permanently to their Indian country. The accessions to the churches have been large, and the whole atmosphere of the school is Christian.

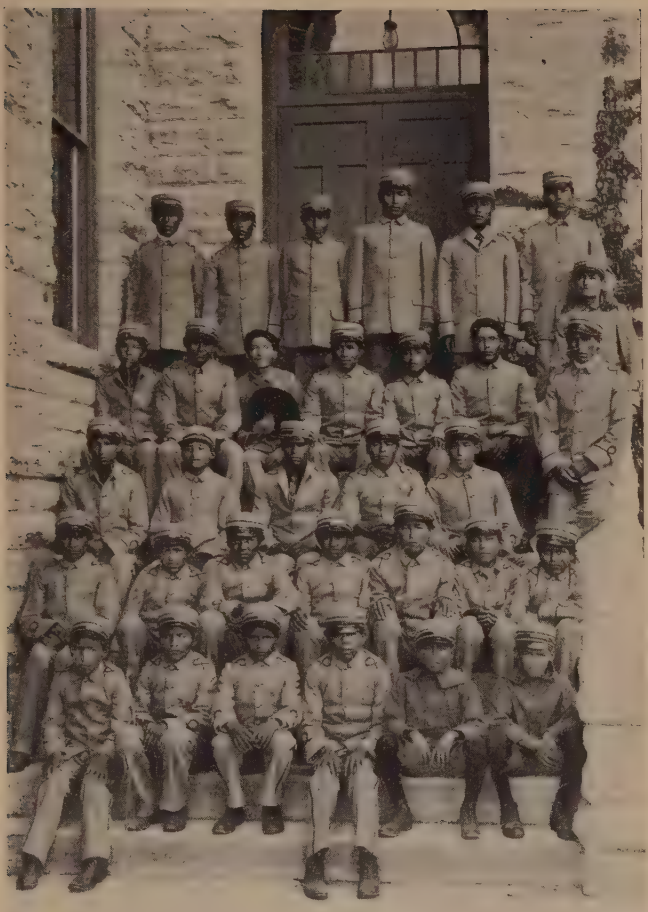
Educated Pagans. There are, however, some

instances of signal neglect in government schools. That of Huron, South Dakota, a government boarding-school, may be cited. Here during the past year no organized church work was carried on, no minister or priest conducted Sabbath services, and the secular education of the pupils proceeded with only such volunteer work and occasional religious services as by chance could be arranged. This is an unfortunate policy. An educated pagan, with the old savage instincts, is a menace to the government which has given him training. The price upon the head of the outlaw bandit, Apache Kid, expresses the costly undertaking of secular education which produces clever rascals.

A Credit to the Government. However, in no direction is the federal government doing more to repair the vast injustice the Indians have suffered from broken treaties and white aggression and fraud than in the educational system maintained and enlarged through recent decades. Its appropriations for schools have recently averaged about $4,000,000 annually. It is estimated that for all purposes the United States government from Washington's inauguration in 1789 to 1911 aggregates $520,000,000 for Indian education. The government schools are of three classes: 1. Non-reservation boarding-schools, of which the following largest institutions of national reputa-

tion are: Carlisle, Pennsylvania, established 1879; Hampton, Virginia, Indians admitted 1878; Chilocco, Oklahoma; Sherman Institute, Riverside, California; Haskell Institute, Lawrence, Kansas; and Phœnix, Arizona. 2. Reservation boarding-schools are usually located at agencies, or in a central location, where the Indians can be in attendance without distant removal from their homes and parents. 3. Day-schools dot the Indian country wherever the community life admits of gathering a sufficient number of boys and girls for regular instruction.

Hampton Institute. It is pertinent here to allude to the case of Hampton Institute. For the first time in thirty-four years the annual appropriation for the education of Indian pupils at Hampton Institute was cut off by Congress this past year. Opposition had developed to the Hampton plan, and criticisms of the education of the negro and Indian pupils together appears to have been the direct cause of this opposition. Over one half the number of Indian pupils hitherto enrolled have been compelled to drop out of this institution, and the remainder are continuing under a strain of personal effort, long hours in the shops, overwork on the farm, and by gifts privately secured. The record of Hampton and the character of its Indian graduates are surpassed by no institution in the country receiving



NAVAJO BOYS AT CHILOCCO SCHOOL

BROOKLYN

government appropriations. Every effort should be put forth to have the next Congress restore Hampton to the list of government-supported schools.

Neglected Children. The educational problem is in some respects the most insistent one of this hour. The report of the Commissioner of Indian Affairs shows there are to-day 10,000 Indian children without any school facilities whatever, and that there are about 7,500 Indian children, defective either physically or mentally, for whose care and training no adequate facilities are available. The present available appropriation for Indian schools provides for 223 day-schools, situated on Indian reservations near the Indian homes; 76 boarding-schools located on the reservations, and 35 located off the reservations. Of the 65,000 Indian children of school age, these schools care for approximately 25,000. In mission and public schools are 22,500 Indian children, leaving 17,500 normal and defective children uncared for. Has not the time come for the Protestant churches to come together and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs and the public school system of our country afford facilities for these Indian children of school age.

California Indians Neglected. Northern Cali-

fornia furnishes the largest number under this heading. Race prejudice on the part of the whites and the reticence and pride of Indian youth keep many out of schools. Many small communities and bands of Indians are far from schoolhouses, and, having learned no English, they recognize no inducements to enter their children in far removed boarding-schools. For these small day-schools should be established. The federal government maintains four boarding-schools in northern California, and two in the southern part of the state. Eight Indian day-schools in the north, and 14 in the south, with an average capacity of 30 pupils, are conducted. Ten field matrons are at work especially for the betterment of the homes and the conditions of the Indian women.

An Interdenominational College. A Christian college under interdenominational control is being agitated. The Rev. Henry Roe Cloud, and Mrs. Walter C. Roe are deeply interested in this project. One gift of $6,000 has been contributed for this purpose, and we believe the object should be commended and the plan carefully worked out for a *distinctively Christian Indian school* similar to Mount Hermon, or possibly more nearly related to the character of work conducted by Hampton Institute, and some of our smaller denominational colleges. With leaders of the Indian race in charge of such an institution a great work

could be done for the Indians of the United States, in the raising up of Christian leaders and in providing an institution of academy or college grade for the promising youth from our churches and Christian homes.

Higher Education and Christian Service Training. Higher education and training for Christian service are being effected in a few schools. In Arizona the Charles H. Cook Bible Training School has been inaugurated. A class of young men, with representatives from five tribes of the far Southwest, is organized at Phœnix, and a permanent institution will soon be properly equipped. In Oklahoma the synod has established Bible institutes, lasting from a week to three weeks, in the group of churches and missions of each tribe. For the great work among the Dakotas the Congregational and Presbyterian Boards have united in a department of the Santee Institute for Biblical and theological instruction.

"Religious Garb" Question. A subject of general interest is the outcome of the "Religious Garb and Sectarian Insignia" agitation, and the efforts to have the now famous *Order No. 601, issued by Commissioner Valentine,* continued in force. This offered a special opportunity for service on the part of the Indian Committee of the Home Missions Council. United Protestantism was enabled in this instance to present a

solid front. Although the President of the United States revoked the action of the Commissioner of Indian Affairs, as to the wearing of sectarian garb and insignia in government schools, the usage was prohibited for the future schools or employees taken into the classified government service. The principle has been declared that the extension of the practise of " covering in " to the government classified service of sectarian schools, and of the employment of additional workers wearing sectarian garb, should cease. Since President Taft did not issue an order definitely prohibiting the extension of these practises, which failure was regarded as a mistake and defect in the action, yet when the President of the Home Missions Council wrote the Secretary of the Interior calling attention to this, he received his reply on November 8, 1912, stating, " My letter is a specific order to the Commissioner and will control his actions and that of his subordinates." It is necessary therefore for those who would know the exact decision in its details that they should read Secretary Fisher's letter addressed to the Commissioner of Indian Affairs August 24, 1912. A real victory was attained in getting before the Protestant people of the United States the facts regarding the un-American and objectionable character of the so-called covering in to the government service of sectarian schools, the

wearing of religious garb by teachers, and the displaying of sectarian insignia in schools supported by Congressional appropriations, and the forbidding of the extension of these practises.

No Settled Solution Reached. It is worthy of note that twelve of these schools have been covered in to the service, and thirty priests and nuns in their garb are being paid from Congressional appropriations. The continuance of this objectionable practise is not the only sectarian advantage gained by one Church. Also among the Sioux Indians in Dakota alone, $58,208 in 1912 was paid out of treaty and trust funds of the Indians for the support of the children in sectarian schools not under government supervision. The sooner publicity is given to these facts, and a wise, determined agitation is conducted for the abolishing of this sectarian privilege, the sooner will this question be laid at rest, and a final solution, because a right solution, be attained.

Advance in Reservation Day-schools. The reservation day-schools are the special concern of the administration, and these are being increased in number and adaptation. Valuable and efficient schools, it is hoped, will be preserved and their usefulness and adaptations enhanced. Conditions of climate and the demands for Indian labor in each community will be kept in view. For example, at Carlisle, irrigation cannot be

taught, but instruction in certain industrial arts and clerical work will fit for service in the very sections from which these pupils have been drawn. At Sherman Institute at Riverside, California, the culture of citrus fruits and the best methods of irrigation are profitable lines of instruction, while in Haskell, at Lawrence, Kansas, stenography, bookkeeping, and the pursuit of agriculture on the plains are most valuable for the preparation of students for their future work.

Opportunity for Women. Where is there a more insistent task to which the Church could set its hand immediately than the providing of mission school training for these children who are not only untutored in secular knowledge but most of whom have never seen the inside of a Sunday-school or church? There are nine Woman's Boards included in the Council of Women for Home Missions. So far as information is at hand, only four of these have any work for the Indians.

Advanced Program. Summing up the work of the Indian schools, the present demand without exception is for greater accommodation and increased equipment to make more effective and complete the training of the Indians for service in the uplift of their own people. Bible instruction and the nurture of the Christian life are given special attention in all of the schools, and the example and stimulus that come from daily asso-

SHERMAN INSTITUTE, RIVERSIDE, CALIFORNIA
Government School

KLYN PUBLIC LIBRARY

ciation with cultured teachers and in the home life of the school are invaluable. There is an open door of opportunity among Indians everywhere for field matrons who will go into the homes of the people and teach the women how to improve their conditions of living. The old habits of camp life need to be transformed. Above all is such instruction necessary for mothers in telling them how to care for their children, as infant mortality is abnormally high among our Indians. There are large rewards for the workers in this field. The original occupations and crafts of the primitive Indians were all associated with their religious ideas and got their inspiration and meaning from their religious faith. Their ancient industrial system has been broken up by the new order of civilized life and by their changed environment. Shall not the new education have an ethical content, and the industrial system take account of the motive and inspiration which are derived from belief in God, the great and good Taskmaster, and dedication to him "whose we are, and whom we serve?" If it is possible to increase the amount of money appropriated for the mission educational work, the course of instruction should be extended beyond the eighth grade in more of the schools. Industrial training in a few practical branches should be made more general, and the health and industrial capacity of the pupils should be culti-

vated assiduously, to prepare for larger efficiency and for useful stations in life under changing conditions, to which the native Indian men and women are finding great difficulty in adapting themselves.

FRIENDS AND FOES

We must strive in every way possible to make the Indian an active factor in the upbuilding of the community in which he is going to live. The local frontier theory that he is a sort of necessary nuisance, surviving from a remote period, like the sage-brush and the giant cactus, must be dispelled, and the way to dispel it is to turn him into a positive benefit. In short, our aim ought to be to keep him moving steadily down the path which leads from his close domain of artificial restraints and artificial protection toward the broad area of individual liberty enjoyed by the ordinary citizen. The process of general readjustment must be gradual.

—*Francis E. Leupp*

I believe that now, more than at any other time during the past twenty years, the Indian needs protecting and steadying. And the Church should equip herself for the task. The Indian needs protecting against the machinations and intrigues of those unscrupulous white men (I am not saying all are such) who by one kind of trickery and another get his valuable lands away from him in exchange for a mess of pottage as soon as the Indian has gotten a patent to the lands. He needs fortifying and steadying against the hot pressure of those evils which the craft and subtility of the devil and man, more unrestrainedly now than in the past, are working against him. He needs advisers who shall be closely and constantly associated with him.

—*Frederick F. Johnson*

And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

—1 *Kings xx.* 14

CHAPTER VIII

FRIENDS AND FOES

Popularity of the Indian. The noble red man has more well-wishers and more admirers than any man of the day. The tales of Indian prowess and romance fascinate the reader, young or old. A strain of Indian blood is boasted of with pride by any family that can trace back to Indian lineage. A sympathetic hearing is assured for a first-hand report of Indian conditions and a plea for the righting of the wrongs of the red race. The secret of our admiration for the Indian appears to lie primarily in the inherent traits which have given him the appellation, *noble*. Those characteristics which have been pointed out in the first chapter of this book are, strength, courage, daring, honesty, hospitality, stolid endurance of pain, fidelity to treaty, independence, pride, reticence. We like this man. At his worst, his savagery, his cunning, his barbarities, his degradation in a corrupted state, have made him many foes. But at his best, he makes a host of friends, and

there exists little race prejudice against the Indian.

Sympathy Due to Injustice. The largest factor in the secret of his popularity is doubtless the appeal to human sympathy made by the injustice and the wrongs he has suffered, the aggressions and robbery, the treachery and inhumanity with which too often the white man has opposed the aboriginal inhabitants and their descendants. The story of a century of dishonor arouses the American sense of fair play and the desire to make reparation, to give a square deal. To many the utterance of Wendell Phillips seems not without reason: "The Indian race is the one which the people of the United States have most to dread at the judgment bar of Almighty God."

Recognition of a Defrauded Race. Many do *not* forget the defrauding of the original occupants of this land, as indicated by the Indian poetess, E. Pauline Johnson, in "The White Wampum:"

> "They but forget we Indians owned the land
> From ocean to ocean; that they stand
> Upon a soil that centuries agone
> Was our sole kingdom and our right alone.
> They never think how they would feel to-day
> If some great nation came from far away
> Wresting their country from their hapless braves,
> Giving what they gave us,—but wars and graves."

Two Elements Impressing Americans and Europeans. The sentiments and the sentimen-

talities which these two elements of the secret of the Indian's popularity arouse are widely diffused, and not in this country alone. In England the "Red Indian" is viewed as the one distinctively American object of interest, and in other European lands he is highly regarded, in addition to the curiosity that always attaches to him.

A Salutation of Good-will. In every Indian language the first word which is the medium of communication to-day, as the red man and the paleface come together, is the greeting "My Friend." It may be uttered in absolute sincerity as an expression of good-will and kindly purpose, as the Quakers saluted and treated the aborigines. It may be like the Judas kiss, a pretense on the part of the one who has ulterior designs to injure or defraud. But from the unsuspecting Indian it is almost invariably a guileless response, and a genuine reciprocating of the approach which the white man has made to him. Great is the need, in our present-day economic and social structure with the manifold relations and severe temptations in which men mingle, that this idea of friendship be emphasized and be realized in every possible way. But this friendship is not to be won and to be held so easily as when the discoverer of America made his first landing in the New World on one of the Bahama Islands. "In order to win the friendship of the people," he records in his

journal, " I presented some of them with red caps and some strings of glass beads which they placed around their necks, and with other trifles of insignificant worth which delighted them, and by which we got a wonderful hold on their affections. They afterward came to the boats of the vessels swimming, bringing us parrots, cotton thread in balls, and spears, and many other things, which they bartered for others we gave them, as glass beads and little bells. Finally, they received everything and gave whatever they had with good-will."

Christian Duty to the Indians. We have thrown away that high privilege. To recover our lost ground we must rear another structure of mutual trust on more permanent foundations. It is the very essence of our Christianity, if this is a Christian land and nation, that this should be based on the principles which are set forth in the Golden Rule, the Beatitudes, and the revelation of peace and good-will among men. Not only as ethical standards which have secured recognition in theory or profession, but as the very warp and woof of our individual, social, and commercial relations as man with man, must we live these principles, acting out what we feel,—genuine regard and beneficence for our fellows of every race and condition of mankind.

Racial Leadership. In the harmonizing of re-

lations between the tribes of the red men, who have received the heritage of old enmities and the instincts of revenge and cunning, and even more between the red and white races, whose relations have often been those of savagery and hatred on the one side, and of aggressions, injustice and greed on the other, there is a great task to be performed. For this the best leadership and most altruistic service are demanded.

Called of God. A self-constituted leadership, prompted by personal ambition or self-seeking on the part of any Indian, would work only injury to racial interests and merit the rebuke and failure which it would meet. Only the call of God to tasks clearly recognized and to services accepted when the hour has struck for leaders to come forth can avail. The old order produced Red Jacket, Pontiac, Tecumseh, Handsome Lake, Red Cloud, Sitting Bull, Chief Joseph, Ouray, and in Mexico, Juarez. Will a great leader of the race be raised up into single prominence for the tasks awaiting the Indians of this generation? There is nothing inherently unlikely in this expectation. Let us indulge the hope. But let no man seek the preëminence or covet the task. The ambition of the two apostles, James and John, was rebuked with the reminder that the places on the right hand and on the left in the Kingdom were for those for whom they were prepared of God.

Commanding the Confidence of the Race. When a clearly defined duty and a need of the hour is so insistently revealed to any Indian of capacity, education, character, and recognized ability and integrity, in whom the great confidence of the race is reposed, he will become the man of the hour, the natural leader whom the Indians of America will recognize and follow. Meanwhile there will be many leaders, each content to give his best to his smaller task, imposing lesser responsibilities but none the less supreme for each, demanding his best. In developing leadership and loyalty, the Indian traits of self-respect and pride, the sensitiveness and the independence of Indian nature, must be constantly considered. As Bishop Hare so sagely remarked: "Nobody likes to be a conscious nobody, and the Indian least of all." It was a woman, Miss Clara True, of New Mexico, a courageous friend of the Indian, who claimed for him, "a man's chance in God's country."

An Ojibway Leader. The Ojibways of the Red Lake country in Minnesota produced a great leader who was known as the perfect ruler of his tribe. His name was Med-we-gan-on-int, which means "He-who-is-heard-spoken-to." He is described as being physically a most splendid and striking-looking man, six feet five inches tall, with a magnificent chest, a large head, and straight as

an arrow. Once a man came with instruments to measure Indians for the Chicago Exposition, but when he tried them on this chief, they were useless,—they would not stretch to the size of his measurements. His mental capacity and his moral make-up corresponded with his physical dimensions. No one ever saw a trace of weakness or meanness in him. In all his actions and in all his ways he was noble. He never said or did anything that was vulgar or unbecoming. One always felt in his presence that he was in the presence of a great man. He had been one of the first of his people to become a Christian when the Episcopal mission was established among the pagans at the station of Wa-bash-ing, Minnesota.

An Indian Poet. Alexander Lawrence Posey, the Indian poet, was a half-blood Creek whose mother never spoke a word of English. He was a leader of his tribe and became the Editor of the *Eufaula Indian Journal.* A beauty of thought and expression gives his poetry real worth, as evidenced in these two selections:

SONG OF THE OKTAHUTCHEE

"Far, far, far, are my silver waters drawn;
The hills embrace me loth to let me go;
The maidens think me fair to look upon,
And trees lean over, glad to hear me flow.
Thro' field and valley, green because of me,
I wander, wander to the distant sea.

"Tho' I sing my song in a minor key,
Broad lands and fair attest the good I do;
Tho' I carry no white sails to the sea,
Towns nestle in the vales I wander thro';
And quails are whistling in the waving grain,
And herds are scattered o'er the verdant plain."

NIGHTFALL

"As evening splendors fade
From yonder sky afar,
The night pins on her dark
Robe with a large bright star,
And the moon hangs like
A high-thrown simitar.
Vague in the mystic room
This side the paling west,
The Tulledegas loom
In an eternal rest;
And one by one the lamps are lit
In the dome of the Infinite."

The Noble Chief, Ouray. No less a man of affairs and a student of men than Carl Schurz pronounced Chief Ouray of the Southern Utes the noblest man of any race he had ever known. This instance is not alone of testimonies of a similar kind to the worth of individual Indians who were regarded as the finest specimens, taking them all in all, of the human race.

Finding Their Race-consciousness. The Indians are constantly coming more prominently into public service. The red men are finding their race-consciousness. In the past the tribal bonds, territorial isolation, and reservation restrictions have tended to perpetuate the independence of each division of the race from the others. The

red men have gone "Indian file." Intertribal enmity and the rivalry of class no longer find expression in primitive ways. Less than in their aboriginal state do the Indians mingle in barter and trade or effect leagues or confederacies. The integration of the race and the new leadership are coming through popular education and the new occasions and demands to which alert, intelligent men and women are responding. The mission and government boarding-schools are the chief agency in bringing about new conditions in these respects. Thousands of young men and women have caught a vision and have gone forth with new impetus and inspiration for service. They have become home-makers, teachers and ministers, doctors and lawyers, Christian fathers and mothers. A new confidence and a growing sense of Indian responsibility and of the opportunities and worthy destiny for the race are evident.

Many in Government Service. Avenues of service and expression for newly aroused energies of the educated young people of the race have been found in every trade and profession, but most notably in the government Indian service. Of the six thousand employees in the office of Indian Affairs at Washington, and out in the field, one third are Indians. Interchange of views, improvement of administration, conferences and

teachers' meetings have been potent influences for quickening racial sentiment and bringing the Indian to the front.

The Society of American Indians. The organization of the Society of American Indians at Columbus, Ohio, in October, 1911, was an epochal event. There were gathered at the first convention about eighty Indians and white friends. The enthusiasm and determination with which the organization was effected promise well for a substantial accomplishment through its agency. The distinctive features of this organization are active membership only for men and women of Indian blood, and the rallying of the united forces of the Indian race and of generous friends and organizations enlisted for Indian warfare in a new movement for Indian uplift and advancement. In this society the Indians, with the counsel and aid of their white friends of Church and state, are prepared to consider the problems and the program of Indian welfare with a larger vision than has heretofore been devoted to this subject.

A Timely Movement. The hour has struck for this movement. It is felt that the time has come for the Indian to speak to and for his own race, and to the American people, directly and not through interpreters and guardians. The government and the missionary organizations have long planned and executed things that seemed good for

the Indians. The system of paternalism has continued, in many respects most necessary and wise, but tending to make the wards of the nation ever more dependent and less capable of initiative and self-reliance. Too often philanthropic and missionary organizations have overlooked the ability of the Indians to think and plan for themselves. That the Indian needs to take a larger share in this work and that leadership can be developed is a distinctive note of this new organization.

In the Public Eye. Red men of ability and prominence in political affairs, both of the nation and of the states in which the Indian population is large, are indicative of the leadership to be expected as race-consciousness is realized. Many distinguished Americans have been proud of their Indian blood. Senator Matthew Quay of Pennsylvania claimed Indian ancestry. General John A. Logan not only looked the Indian he was but was proud to claim his Indian parentage. General Eli S. Parker, a Seneca Indian, attained distinction in our American civil and military affairs. He was born in 1828 and educated to be a civil engineer. When the Civil War broke out he enlisted in the Union army and became General Grant's secretary and an officer of his staff. Later he was promoted to be Assistant Adjutant General, then to be Brigadier-General, and finally became Commissioner of Indian Affairs. United

States Senator Robert S. Owen has long been prominent in Oklahoma and the nation, and as chairman of the Senate Committee on Finance, has been distinguished in recent legislation. Senator Charles Curtis of Kansas, of the Kaw tribe, and Congressman Charles D. Carter of Oklahoma are rendering valuable service for the Indian race.

Careers in Business and the Professions. Howard E. Gansworth, a full-blood Tuscarora Indian, is a member of one of the largest manufacturing firms in Buffalo, New York. A Carlisle graduate, he worked his way through Princeton, and has recently been honored as the secretary-treasurer of the Princeton Club of Northern New York. In the professional world, on farms, among leaders in business affairs, the Indian, educated and Christianized, is taking his place; clever Indian lawyers are looking out for the interests of their tribes; capable Indian physicians are ministering to the needs of their own people; earnest Indian preachers and teachers are spreading among the reservations the seed of the gospel message; aggressive Indian agricultural experts are teaching the younger generation how to improve land and crops; the new Indian is helping in the forward movement activities of his country. Mr. John M. Oskison, a frequent contributor to magazines and the New York press, addressing a

NATIONAL REPRESENTATIVES

Robert S. Owen
U. S. Senator

Gabe C. Parker
Register, U. S. Treasury

C. D. Carter
Congressman

convention of men of his own race recently, said, "The professions are wide open to us. We have the strength and the steadiness of will to make good in them. Prejudice against the Indian simply does not exist among the people who can make or mar a career. Always the climb for the top will be going on. The Indian who fits himself for the company of those at the top will go up. He will go as swiftly and as surely as his white brother. There is no easy, short road up—either for the Indian or for the white man."

A Cheerful Taxpayer. At the Mohonk Conference, Mr. Simon Red Bird of Northport, Michigan, elicited amusement and admiration for his straightforward utterance of sentiments regarding citizenship and taxation which put to shame the paleface Americans present, who paid taxes more reluctantly than the Indian speaker: "I am one of the citizens of the United States of America and a taxpayer. I never flinch or dodge a tax assessor. I am glad and willing to pay my portion of the expense of running the government in the country where I live."

The Returned Student. The Returned Student is veritably "a man without a country," having no place in the old reservation environment of his people, and not being as a rule assured of an occupation and a welcome in competition with his white brothers. The plight is evident

of the young man or woman who has lived for eight or ten years in the association of a non-reservation boarding-school, speaking English exclusively, accustomed to the ceremonies and the social amenities of white civilization and who now, without money and without a demand for his labor in the special lines of his fitness and training, returns to primitive conditions of teepee or hogan, to temptations of pagan and squalid associations. A Papago girl, who had been fourteen years in the Carlisle School and in Pennsylvania homes where she was employed, returned to the Papago village at Tucson, Arizona, to take up Indian life again with her people. She found herself a stranger, unable to speak the language of her tribe, not knowing where to turn or how to begin in her well-intentioned efforts to keep up her high standards of belief and conduct and to elevate her people. As she sat on the ground of the little shack which was home, and gave vent to tears, it was the wife of the missionary who found her in her lonesomeness and despair and brought the counsel and practical encouragement which she needed. A position secured for her in a government school was the timely aid in her readjustment to the Indian country where she became a useful and happy Christian worker.

Student Settlement Schemes. Various plans

for settlements of returned students have been proposed. Mr. William T. Shelton, Superintendent at Shiprock Agency, New Mexico, is putting into operation a model scheme for the Navajo young people who have completed the school course. Small farms will be allotted to young married couples and direct supervision, instruction, and encouragement given them in the building of modern houses, irrigating their land, and developing their home life with the conveniences of civilization. Mrs. P. G. Gates, a true friend of the Indians of Arizona, has proposed a scheme which is worthy of experiment. It is proposed that, in connection with the government, a line of interdenominational independent Christian Associations or settlements be established with Returned Student communities within reservation limits, thus safeguarding their moral and material interests against the day of reservation opening, very much after the same plans as those on which mission stations are now being conducted, but broader in industrial and social scope, coöperative in spirit and practise so far as practicable, with educational and religious aims paramount in the organized scheme.

Range of Service. At these Christian centers should be found such beneficent institutions as the irrigation farmer; the field matron; the Christian trader; the hospital; the library; the

athletic field, where the honor of winning is sufficient reward to the victor; the common school; the Bible schools; and the church, whose bell welcomes all into the brotherhood of Christ without respect to color or clothes. The Returned Student should receive information, advice, and encouragement shortly before graduation, or immediately after, and upon his return home before the tide of discouragement and moral disintegration sweeps him off his hesitant feet into certain retrogression.

The Communal Idea. This coöperative, communal idea is not new; it has been successfully applied in different parts of the world. In the United States the notable examples of industrial and social success are to be seen at Greeley, Colorado; in the Mormon system at Riverside and Anaheim, California,—all on lands where irrigation makes the life of the community. If success can be obtained through purely secular coöperation, as in some instances, how much more reason have those confidently to expect it to whom the promise is given, "They shall prosper that love thee;" and again, "Fear not, for I am with thee."

Sitka Model Settlement. One of the most striking instances, perhaps, is what has since become known as the Model Settlement, at Sitka, Alaska. In 1886 a number of native boys and girls finished their course at the Presbyterian mission

training-school at that place. Several of them desired to be married, and it was in the highest degree undesirable that these young people should return to the paganism and filth of their native villages, where many persons live all together in a large barn-like room, sleeping rolled up in blankets and eating from a common bowl of oil and dried fish. The National Indian Association came to their help and built three cottages on mission land. In these, after a Christian marriage ceremony, the Indian couples began their new life. The groom had been required to make the furniture, the bride to prepare the necessary household linen, and together they worked to make the small payments for the cottage, no interest being charged on the loan of the Association. The cottage boys and girls took great pride in their homes and each added something of comfort and appearance to the original cottage. In these homes might be seen carpeted parlors with sofa, table, rocking-chairs and bookcases, and usually an organ or a musical instrument of some kind.

Outreach in Social Service and Reform. The Model Settlement became popular, and soon grew larger. In 1902 the cottage boys, aided by friends, erected a social hall in which to hold some of their religious meetings and to have band practise, social gatherings, and winter games. Then came a time when these cottagers said to the mission

workers: "We have been carried long enough. Now help us form a society to help the other natives in the village." As a result, "The New Covenant Legion" was formed, taking for its motto the text of a strong sermon which Governor Brady had preached to them, "The old things are passed away; behold, they are become new." Each signed a pledge promising to give up the old native customs and superstitions; to abstain from intoxicating liquors, profanity, and gambling; to observe the Sabbath; to be earnest, industrious Christians, and to be married by a Christian ceremony and not by the native custom of pay or presents.

Indian Labor in Demand. An employment bureau conducted by the government service has demonstrated the value of the Indian in the beet fields, in railroad construction and repair work, and in many lines of industrial pursuit. When the Roosevelt Dam was being built in Arizona, Indian labor proved to be the most reliable and efficient in the road building. A construction engineer from the East had three classes of labor to choose from. He reported after experiment that of the hobo whites and Mexicans about ten out of every hundred made fair laborers, but that of the Apaches whom he employed ninety-nine out of a hundred made excellent workers. Moreover, they could be set to work and left without a

boss, and at the end of the time the work would be found done just as they had been told to do it. It is stated that there are twenty-seven kinds of work within the government service in which Indians are engaged to-day, and forty different kinds on which they are engaged outside of the service, on equal terms and shoulder to shoulder with the white man.

Mainly an Agriculturist. The false idea that the Indian is only an agriculturist is corrected by this evidence of capacity and adaptation. Yet for a very large percentage of the Indians of our country farming is the industrial hope of the race. The old nomadic habits, the hunting and fishing pursuits, the restless and warring life of the plains-tribes are past. In the main, the Indian must be a home-maker and occupy his own allotment, sending his children to near-by schools. The farm is the place for most of the Indians but not to the exclusion of all lines of industrial pursuit for which individual capacities may be developed.

Call for Young Indian Service. The Rev. Robert D. Hall, National Secretary of the Young Men's Christian Association work for Indians, the son of a missionary, and himself familiar from earliest years with reservation life, writes from insight of the situation: "For years the conviction has grown upon me that the im-

perative need of the Indian race to-day is a strong, well-trained native leadership, and in fact, the future of the Indian depends largely upon what the present generation which is in training becomes. It is to be regretted that there has not come from our institutions of learning more Indian young people who have stood out as a predominant influence for the physical, moral, and spiritual well-being of their race. The burden up to the present time has, in a large measure, fallen upon the white man, and now those who have served the Indian in this capacity are convinced that the Indian young people must begin to shoulder their own responsibility. There are unnumbered opportunities for the Indian young men of ability to-day who wish to serve their people in the greatest capacity, to give their lives into the hands of their God, in service under the score of Church boards which are working in hundreds of missions among the Indians."

Christianity the Way Out. The attitude of the true Christian leader is revealed in this utterance of the Rev. Henry Roe Cloud: "In the Indian character we see three basic elements, namely: his belief in the Great Spirit, his respect for personal authority in things religious, and his sense of a deep need of some vital relationship with the spiritual world. The 'New Indian' has inherited these three elements. But in addition there are

many more factors to be considered in his case. He has lost war and the chase. The environment that gave scope and zest to his religion has radically changed. He has been swept away from his moorings and made to sail in unknown and troubled seas. He has become a prey to piratical plunderers. The New Indian, moreover, has tasted the fruit of the tree of knowledge. He has discarded the crude anthropomorphism of earlier times, but he has not clothed the truth and the good of the old religion to meet the fierce demands of the present age. Civilization instead of ' driving away the tiger and breeding the fox ' has bred them both. He looks in vain to the religion of his fathers for the solution of his economic problem, for the securing of the stability and sanctifying of marriage, and for the purifying of his social relations. ' The Christian road,' to use the Christian Indian's expression, is the way out.' ''

The Indians' Foes. The foes of the Indians of America to-day are of four classes:

1. Those who would rob them of their property, valuable lands, treaty and trust funds, homes and accumulations.

2. Those who would corrupt them with liquor and the peyote.

3. Those who would hold them back to Indianism, in pagan ceremonies, superstitions, primitive modes of living and of dress.

4. Those who would lead them into new bondage of superstition, false religion, debt, and the vices of civilization.

These foes the Indians and their friends must fight to the death. Against some evils the red man is peculiarly immune. To others he is most susceptible. These are the enemies that would rob and destroy him.

Shortcomings of Indian Office. While we must recognize and give credit to the fact that in intent, and to-day in its actual policy and deed the dealings of the Indian Office with the Indian are humane and beneficent, yet there are instances of flagrant injustice and neglect on the part of the United States government. Worthless lands have been set apart for certain tribes, and water rights have been stolen from others, without governmental provision being made to afford them a means of livelihood. The Walapais and Pimas of Arizona are signal instances. The land grafter, the cattle thief, and the shyster lawyer preying upon the Indians have not always felt the penalty of the law. The liquor and mescal traffic has been carried on without prosecution or adequate efforts to secure conviction. The government also has been remiss in its failure to account for the Indians' land and money, and to allow the individually competent Indians to use funds held in trust. The government has made

final accounting to only two tribes of the sixty or seventy with which the United States is dealing.

The Liquor Question. The Indians are not unlike most primitive people in their susceptibility to intoxicating liquor. Fire-water has proved too great a temptation for them from the earliest days of its introduction by the whites, and more convictions have been secured of offenders against the law prohibiting the sale of liquors to the red men than for any other offense relating to the aboriginal inhabitants of America.

Six Nations Temperance League. The oldest temperance organization in America is believed to be the Six Nations Temperance League. It has been in continuous existence since 1830, when it was formed. The movement from which the organization sprang dated back thirty years earlier, when Handsome Lake, a Seneca, was brought to see his own degradation from the liquor habit and went forth preaching the principles of temperance, which he believed had been revealed to him in a vision. In the zeal of a crusader, he proclaimed war upon the whisky sellers who were making wrecks of his people, and he formed a new cult, and soon a majority of the Senecas gathered to him, joined in the individual pledge of abstinence, which is still taken to the present day: "I will use it nevermore. As long as I live, as long as the number of my

days is, I will never use it again. I now stop." The " revelations " which were claimed by Handsome Lake were formed into a kind of ritual, containing unique formularies. The local leaders of the cult were required to recite the words on proper occasions and to repeat the pledge with solemn obligation.

An Individual Reclaimed. In the narrative of the Dakota missions under the Rev. Stephen R. Riggs, the story is told of Simon Anawangmane and his conquest of the drink habit. The final account of his return from his long wanderings and the attitude of the missionaries to the repentant prodigal are significant: " Some years before he had broken away from strong drink," reports Dr. Riggs, " but he was so overcome with remorse and shame that he could not get up courage enough to come back and take again upon him the oath of fealty to the wounded Lord. He edged his way back. He had often come and sat on the door-step, not daring to venture in. Then he came in and sat down in a corner. By and by he took more courage. He had talked with Dr. Williamson at Yellow Medicine, who gave him a letter saying, ' I think Simon should now be restored to the church.' We did reinstate him. And for more than a score of years since his restoration, Simon has lived, so far as we can see, a true Christian life. For nearly all that time

he has been a ruling elder in the church, and for ten years past a licensed exhorter." Chief White Calf gave utterance to this impressive complaint: "Before our people came in contact with the white people, our nation was strong and powerful. They were successful on the hunt, brave in battle, and victorious in war. They roamed these plains and mountains healthy and vigorous. They were erect, could walk straight and steady, looked up and not down, their minds were clear, they could follow a straight line. Now all is changed. They act like crazy people, they can't run, they walk crookedly, they are on both sides of a straight line, excited, weak, helpless, fight one another, and are destroying themselves. Fire-water [whisky] has done the mischief."

The Pueblos with and without Liquor. The Pueblo Indians of New Mexico have a total abstinence society with a membership of over five hundred. Among the pueblo of Zuñi, New Mexico, there has been no liquor sold for eight years, gambling is suppressed, there is scarcely a loafer or a pauper on the reservation. A few years ago thirty men were induced to give up their second or third wives. The Zuñi are pronounced the most law-abiding people on the face of the earth.

The Protected Navajo. Of the Navajos of the Agency in New Mexico the superintendent says: "The Navajos are industrious and entirely

self-supporting. You may take 8,000 people anywhere in the United States, and you cannot find a community of this size, rich or poor, high or low, more free from indolence, vice, and crime than are these primitive people of this mountain-desert country."

Preventive Efforts of the Government. The government through the Supreme Court has made an effort legally to protect the Indians against the liquor traffic. The sale of liquor is prohibited on the reservations, and where a town site is platted on an Indian reservation the sale of liquor is prohibited for twenty-five years because of the Indians living in the immediate neighborhood. It is estimated that there are only 80,000 adult male Indians subject to liquor restrictions. Of these 40,000 do not use liquor at all. Congress appropriated $75,000 in the Indian bill of 1912 for prosecuting liquor cases, and the Indian Bureau has a special officer and a well-organized service for this object. As many as 1,500 men are annually sent to jail for violation of the law prohibiting the sale of liquor to Indians, while $80,000 annually are paid in fines.

The Mescal Evil. Another great and growing evil among the Indians is the peyote drug habit, or mescal, as it is commonly called. Mescal is a species of cactus grown in the general region of Mexico and Texas. The tablets are made by cut-

ting slice after slice from the top of the solid, globose cactus form. The slices are then dried. In this final state the bit of mescal somewhat resembles a small dried peach or a hard brown tablet. It is out of the importation and sale of this that the money is made by the dealers.

Professed Religious Excuses. The Indians are taught that this will bring them back to God and make them good when they eat it or drink its juice. They hold that it represents Father, Son, and Holy Spirit, and that the Spirit is the special agent in producing the effect of the mescal. They chew it in its dried form, and at their public meetings pass around water in which the mescal has been soaked. The effect produced upon them is somewhat like that produced by hashish and strychnin, though the after effect does not seem to be as bad as the opiates. It produces a kind of intoxication. Other effects are pleasant visual hallucinations, brilliant colors in fanciful arrangements, exaltation of spirit, lovely imaginings, and a strange inspiration. Some of the Indians aver that it takes away their desire for whisky, and thus to the missionary excuse their indulgence in the mescal. An Indian woman justified her practise to the missionary by saying that it made her "see Christ and the angels, and a big white throne."

Dr. Harvey W. Wiley on Peyote. Dr. Harvey

W. Wiley, when chief chemist of the United States, made analyses and experimentations on the use of mescal and he has given the following testimony: "The physiological effects of the use of peyote are unlike those of any other drug. They are somewhat similar to that of hashish, but sleep is produced by hashish, whereas from the peyote sleeplessness results for an hour or so. Given in quantities, the effect of peyote is to produce twitchings and convulsions like those of strychnin, when given in doses producing death. Experimentation was made on animals. Three or four grains taken by Dr. Morgan produced no effects. The third alkaloid found in the analysis of the peyote was much stronger and not distinguished from strychnin. The fourth alkaloid is not known very well. The alkaloids rather than the resin remaining probably produced the effects. It has no special value as a medicinal agent *and is nothing but an evil.*"[1]

Other Evils. The picturesque qualities of the Indian, his dress, his heathen rites and ceremonies, to a certain extent, hinder him in his progress on the "new trail." Travelers and

[1] Experiments have been conducted by Dr. Weir Mitchell, Mr. Havelock Ellis, and Dr. Dixon of England. Literature on the subject, which is of interest, may be found in the *Journal of the American Chemical Society*, 1896, Vol. 18, 624-643, on "The Chemistry of the Cactaceal," by Irwin Ewell, and in the *Therapeutic Gazette*, September, 1895, and *Medical Record*, August, 1896, articles on "Mescal Alkaloids."

amusement lovers look upon the Indian as a spectacle for their entertainment. Even learned men, anthropologists, ethnologists, and students of primitive peoples sometimes regard the Indian simply as an object to be studied with reference to the investigator's particular hobby. The Indian has his vanity, his love of his traditions, his early associations. These are dear to him as to other men. He also has his cupidity, and those who would be loth to regard themselves as numbered among the foes of the Indian make it worth the red man's while to preserve and to practise his superstitious rites and ceremonies.

Two Diseases and Bad Housing. Under the jurisdiction of the Indian Bureau there are approximately 25,000 Indians suffering from tuberculosis, while the available Indian hospital facilities for all of these patients, adults and children, will not exceed 300 beds. During the past fiscal year 1,905 Indians were reported as having died from tuberculosis. Trachoma is a serious eye disease, of which there exist more than 60,000 cases. Closely related to the prevalence of tuberculosis and trachoma are the housing conditions of Indians. It is estimated that there are approximately 8,000 Indian families without homes, who live in mud lodges, teepees, and wickiups, a large number of them on dirt floors and under revolting conditions.

Indians Avoiding Demoralizing Influences. Every one who knows anything about the Indian also knows his susceptibility to the vices of the frontier. It is only as he has had the assistance of the disinterested friends of his race that he has been able to counteract these evil influences. It was among the Nez Percés that the petition was presented by anxious parents whose children had entered the public school: "The long-haired Indians request that the whites in the school do not swear or use vile language with the Indians." The idea of a policeman resigning his position because his superior officer used profane language is rather startling, but this is just what Mr. George Long, an Indian Christian convert, did at Wolf Point, Montana. This same man when employed by the government was ordered by one of the subagents to work on Sunday during thrashing time. But this the stalwart Christian could not do, and so he asked the mission to intercede with the officials in behalf of the Christians who would not break the fourth commandment. Needless to say, the appeal was granted, and the order was withdrawn. Mr. Long is an elder in the Wolf Point church and president of the Young Men's Christian Association.

Policies Favored by the Indians. Representative Indians of the country have expressed widely differing opinions as to what policy the govern-

ment should maintain toward them. Most of them, however, agree with the policy of the present administration, which is that all Indians should be given their property and made independent of the Indian Bureau as soon as they show themselves competent for citizenship. Information was sent to Secretary of the Interior Lane in response to letters to three Indians at each of the more than 300 reservations and agencies. The replies group themselves under three heads: Those who believe each Indian should solve the Indian question for himself; those who maintain that the Indians do not want citizenship, but prefer remaining wards of the government; and those who hope for eventual civilization and full citizenship for all Indians, but believe immediate citizenship would be bad for the Indians.

Anxious to Learn Farming and to Avoid Temptation. There is a remarkable unanimity of opinion among the Indians that the government should do more to teach them practical and scientific methods of farming and stock-raising. They want the government to do for them in this regard what the states are doing for the white farmers. Many of the Indians protested against the segregation of Indian children in schools of their own. A considerable number of the writers thank the government for suppres-

sion of the liquor traffic and dancing, saying that this step is the best that could have been taken toward the uplift of the Indian.

Is Amalgamation Probable? The intermingling of the white and Indian races in social, political, and commercial relations in the United States will bring about to a considerable extent an amalgamation in the course of the years like that now seen in portions of Oklahoma, particularly among the Five Civilized Tribes. The mixed breeds, in whom the strains of blood of the two races have mingled, are generally a superior type, with the better traits of both races accentuated. There is also to be taken into account the vicious element, lawless and shiftless, which sometimes results from this admixture. But every indication is that the Indian race in its distinctive characteristics will be long persistent. Primitive tribes, like the Apaches and Navajos, are almost entirely full-blood.

Outlook for the Future. The future of the Indian population in the United States is bright with promise of a worthy destiny for the race if safeguards are still afforded against the evils which have been pointed out as the real menace of all of the tribes, and if Church and state, coöperating with the best leaders and truest representatives of the Indian race, educate, evangelize, and encourage this people to the realization of

the highest ideals of the Christian civilization of America.

The Worst and Best in Civilization. The Indians are forced to associate in many communities with the worst class of white neighbors, and it is not strange that the vices of civilization are readily acquired by the untutored and unsuspecting red man, who is in so many respects but a child in development and tastes. With the temptations to which he is exposed and the environment in which he is cast the wonder more frequently is that the Indian is as good as he is. With his natural endowments and superior racial characteristics we may anticipate high achievements for the Indian when offered the best advantages and associations which our Christian civilization affords, when educated along the approved lines of classroom and industrial training.

Religious Leadership. The magic of the medicine-man is outworn. The superstitions of the tribe have faded before the light of the sun of Christian revelation. Greatest of the gifts which the paleface has passed on to the red man is the religion of the Book. Said old Monatave, a chief of the Mohaves: "When you read out of that Book, I know it is God's Book, for it pulls my heart." The raising up of a godly native ministry is the principal thing to be hoped for and worked for in the next decade. The building up of

a Church under strong native leadership is our present duty if we expect to protect the young Indian against his own tribal superstitions and against the vices of the white man's civilization.

Individual Christian Service. Dr. William Hanna expressed the truth which needs to be impressed upon the Indian Christians to-day: "Originally the Church of Christ was one large company of missionaries of the cross, each member feeling that to him a portion of the great task of evangelizing the world was committed, and it will be just in proportion as the community of the faithful, through all its parts, in all its members, comes to recognize this to be its function and attempts to execute it that the expansive power that once belonged to it will return again."

Christian Student Volunteers. Indian student delegates to the Student Volunteer Convention held in Kansas City in January, 1914, adopted this significant resolution: "We desire to express our appreciation and gratitude for the work that has been and is being done among our people by the Christian workers from the various denominations.

"We have come to realize through contact with workers of other races that the greatest need of the Indian to-day is Christian civilization; that the solving of the Indian problem lies in the fact that the Indian must be not only educated but

CARLISLE GIRLS AT Y. W. C. A. CONFERENCE

led to accept the Son of God and the Savior of the world as the personal Savior.

"We also realize that this can be done more effectively by Indian students who are imbued with the spirit of Christ and who are ready and willing to evangelize their own people in this generation.

"We therefore offer ourselves and our services to teach our Indian brothers and sisters, the way, the truth, and the life of Jesus Christ."

Typical Indian Development. The Indian Church should be developed in accordance with characteristics of the red men and their racial traits. Even as we preserve their native wares and patterns, so the ecclesiastical development of the Indian should be Indian in type. He is not to become an imitation paleface. The Indian's contribution to the many-tongued, racially diversified Christianity of America may not be a small one. The native American race has found the Lord of heaven and earth, to whom every kindred and tribe of men shall bow the knee, not "the white man's God." The old paganism has almost passed away. Christ is to become all in all. No one who studies Indian development and present-day conditions can doubt the future, as the study of contrasted conditions among the Nez Percé, Dakota, and Pima tribes alone within two generations indicates.

New Life on the New Trail. Along the new trail the Indian walks with safe steps, leading upward to a worthy destiny. He needs to be unencumbered, and to this end the trappings of the old Indianism must be cast aside. He has washed away the war-paint, and is a free man, learning the arts of peace and cultivating forgiveness and mercy in place of the instincts of savagery and revenge. The superstitions and fears which held him back, and the magic of the medicine-priest of the tribe, are outworn. The gifts the white man has brought him with Christianity and education are accepted and prized as the greatest boons of civilization. The religion of the Book, the redemption of the Savior of mankind, the true worship of the Father in heaven, the one living and true God, are as much for the red man as the white. For natural religion he now accepts the supernatural, the religion of revelation. The American Indian is on the new trail.

APPENDIXES

APPENDIX A

INDIAN POPULATION BY STATES AND TERRITORIES[1]

Alabama	909	Montana	11,331
Arizona	41,505	Nebraska	3,890
Arkansas	460	Nevada	7,756
California	16,513	New Hampshire	34
Colorado	870	New Jersey	168
Connecticut	152	New Mexico	21,725
Delaware	5	New York	6,029
District of Columbia	68	North Carolina	7,945
Florida	600	North Dakota	8,538
Georgia	95	Ohio	127
Idaho	4,089	Oklahoma	117,274[2]
Illinois	188	Oregon	6,414
Indiana	279	Rhode Island	284
Iowa	365	South Carolina	331
Kansas	1,345	South Dakota	20,555
Kentucky	234	Tennessee	216
Louisiana	780	Texas	702
Maine	892	Utah	3,231
Maryland	55	Vermont	26
Massachusetts	688	Virginia	539
Michigan	7,512	Washington	11,335
Minnesota	11,338	West Virginia	36
Mississippi	1,253	Wisconsin	9,930
Missouri	313	Wyoming	1,715
		Total for U. S.	330,639

[1] Report of the Commissioner of Indian Affairs, 1913.
[2] Includes 23,381 freedmen and 2,582 intermarried whites.

APPENDIX B

INDIAN MISSIONS IN THE UNITED STATES

Denominations and Tribes for which They Have Provided Mission Work

Note—The spelling of names of tribes conforms to United States Government standard, as represented in the *Handbook of American Indians North of Mexico,* edited by F. W. Hodge (1906).

Baptist, Northern. Cherokee, Choctaw, Creek, Crow, Hopi, Kiowa, Navaho, Nez Percé, Osage, Pawnee, St. Regis, Seminole, Seneca, Southern Ute, Tulalip, Umatilla.

Baptist, Southern. Chippewa, Crow, Osage, Pawnee.

Christian Reformed. Navaho, Zuñi.

Congregational. Chippewa, Crow, Sioux, Skokomish.

Church of the Nazarene. Mohave.

Friends. Alaska, Cherokee, Iowa, Kickapoo, Modoc, Osage, Oto, Ottawa, Seneca, Shawnee, Wyandot.

Gospel Union. Navaho.

Independent. Banning, Lake of California, Navaho.

Lutheran. Munsee, San Carlos, Stockbridge, White Mountain Apache.

Mennonite. Arapaho, Cheyenne, Hopi, Pala.

Methodist Episcopal. Chippewa, Klamath, Konkau, Lake, Modoc, Mohawk, Noosak, Oneida, Onondaga, Ottawa, Paiute, Piegan, Pomo, St. Regis, Seneca, Shoshoni, Washo, Yakima, Yokaia, Yuma.

Methodist Episcopal, South. Caddo, Cherokee, Chickasaw, Choctaw, Comanche, Creek, Kiowa, Nez Percé, Seminole.

Moravian. Banning.

National Indian Association. Chukchansi, Klamath, Korusi, Navaho, Oneida, Paiute, Pitt River, Pluma, Tuolumne, Walker River.

Norwegian Evangelical Lutheran. Oneida.

Norwegian Synod. Chippewa.

Presbyterian, Northern. Arapaho, Bannock, Cayuga, Cayuse, Cherokee, Chico, Chippewa, Creek, Digger, Fox, Hupa, Iowa, Kaibab, Kickapoo, Laguna, Makah, Maricopa, Menominee, Moapa, Mohave, Mohave-Apache, Navaho, Nez Percé, Nisqualli, Omaha, Oneida, Onondaga, Ottawa, Paiute, Papago, Pima, Pitt River, Pueblo, Puyallup, Quinaielt, Seminole, Seneca, Shinnecock, Shivwit, Shoshoni, Sioux, Southern Ute, Spokane, Tonto, Tuscarora, Umatilla, Walapai, Walla-walla, Western Shoshoni.

Presbyterian, Southern. Chickasaw, Choctaw.

PROTESTANT EPISCOPAL. Chippewa, Oneida, Pala, Seneca, Sioux, Siskiyou, Skokomish.

REFORMED IN AMERICA. Apache, Cheyenne and Arapaho in Oklahoma, Fort Sill, Mescalero-Apache, Winnebago.

REFORMED IN U. S. Apache.

REFORMED PRESBYTERIAN. Oneida.

ROMAN CATHOLIC. All in Arizona and New Mexico (except Hopi and Apache, all in Oklahoma (except Seminoles), Arapaho, Cayuga, Chippewa, Cœur d'Alene, Klamath, Menominee, Mission in California, Nez Percé, Ottawa, Potawatomi, Puyallup, Shoshoni in Wyoming, Sioux, St. Regis, Southern Ute, Stockbridge, Tulalip, Umatilla, Walla-walla.

SWEDISH EVANGELICAL. Alaskan.

UNITED PRESBYTERIAN. Meskwakiag (Fox), Warm Spring in Oregon.

APPENDIX C

INDIAN MISSION APPROPRIATIONS FOR FISCAL YEAR 1912-13.[1]

American Baptist Home Mission Society	$12,233.00
Woman's American Baptist Home Mission Society	7,052.00
American Missionary Association	14,250.54
Christian Woman's Board of Missions	1,721.75
Woman's Home Missionary Society, Methodist Episcopal Church	13,010.00
Board of Home Missions, Methodist Episcopal Church, South	3,500.00
Board of Missions, Woman's Department, Methodist Episcopal Church, South	500.00
Board of Church Extension of American Moravian Church	2,029.00
Board of Home Missions of the Presbyterian Church in U. S. A.	94,676.26
Executive Committee of Home Missions of Presbyterian Church in U. S.	4,051.00
Board of Home Missions of United Presbyterian Church of N. A. (includes Woman's Board gifts)	4,201.00
Board of Domestic Missions Reformed Church in America (includes Woman's Board gifts)	27,152.64
Domestic and Foreign Missionary Society of Protestant Episcopal Church	71,738.00

[1] Statistics were collected for the Home Missions Council and are incomplete because not all of the Boards reported.

APPENDIX D

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SYLLABARY OF SEQUOYA

APPENDIX E

PHILANTHROPIC, INTERDENOMINATIONAL, AND INDUSTRIAL ORGANIZATIONS IN THE INTERESTS OF THE AMERICAN INDIANS

Federal Council of Churches of Christ in America
Rev. Charles S. McFarland, Secretary.
287 Fourth Avenue, New York.
Mr. H. K. Carroll, Associate Secretary.
Woodward Building, Washington, D. C.

Home Missions Council
Rev. Charles L. Thompson, Chairman.
156 Fifth Avenue, New York.
Mr. William T. Demarest, Secretary.
25 East Twenty-second Street, New York.

Committee on Indian Work, Home Missions Council
Rev. Thomas C. Moffett, Chairman.
156 Fifth Avenue, New York.
Rev. Charles L. White, Secretary.
23 East Twenty-sixth Street, New York.

Society of American Indians
Rev. Sherman Coolidge, President.
Fairbault, Minn.
Mr. Arthur C. Parker, Secretary
Albany, New York.

American Bible Society
Rev. John Fox, Secretary.
Rev. William I. Haven, Secretary.
Bible House, Astor Place, New York.

Indian Rights Association
Rev. Carl E. Grammer, President.
Mr. Matthew K. Sniffen, Secretary.
995 Drexel Building, Philadelphia, Pa.
Mr. S. M. Brosius, Attorney.
McGill Building, Washington, D. C.

The American Indian League
Rev. William B. Humphrey, Secretary.
420 West Twentieth Street, New York.

Boston Indian Citizenship Committee
Boston, Mass.

Nevada Indian Association
Miss Helen Fulton, Secretary.
Reno, Nevada.

APPENDIX F

GENERAL REGULATIONS FOR RELIGIOUS WORSHIP AND INSTRUCTION OF PUPILS IN GOVERNMENT INDIAN SCHOOLS.

ISSUED BY THE DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS

March 12, 1910

1. Pupils shall be directed to attend the respective Churches to which they belong or for which their parents or guardians express a preference.

2. Should a question arise as to which Church pupils belong, they shall be classed as belonging to a certain denomination as follows:

(*a*) Those whose names are to be found on the baptismal record of said denomination, or who have been formally received as members of such denomination, or who belong to families under its instructions, except where the children are under 18 years of age and parents or lawful guardians make written request that the child be instructed in some other religion.

(*b*) Those who, regardless of previous affiliations, Christian or pagan, having attained the age of 18 years, desire to become members of any denomination.

(*c*) Those of any religion whatever, under 18 years of age (or over that age, unless they make voluntary protest), whose parents or lawful guardians, by written request, signify their desire that their children shall be reared in a certain denomination.

3. Ample provision shall be made for the conveyance of those who are too young or unable to walk in cases where the church services are held at a distance from the school. Hours of services are to be agreed upon between the attending pastor and the superintendent. Where these services cannot be held in or near the school on Sunday, the pupils must be sent to church on week days, provided arrangements can be made between the attending pastor and the superintendent so as not to conflict with regular school duties.

4. Pupils shall not change church-membership without the knowledge of the superintendent and consent of parents or guardians.

5. Pupils who belong to no Church are encouraged to affiliate with some denomination—preference being left to the pupil if he be 18 years of age or to the parent or guardian if the child be under 18 years of age.

6. Proselyting among pupils by pastors, employees, or pupils is strictly forbidden.

7. Method and promptness and a pervasive desire to coöperate with the discipline and aims of the school must characterize the work of those to whom the spiritual interests of the pupils are intrusted.

8. Two hours on week days are allowed each Church authority for religious instruction, the hours to be decided upon by superintendent and pastor.

9. Each Sunday all pupils belonging to a certain denomination shall attend the Sunday-school taught, either at the school or in a near-by church, when by mutual consent of the attending pastor and superintendent such a place has been selected.

10. Pupils will have every facility in attending Confession, preparatory classes, and Communion by handing their names to their religious instructors, and these in turn shall hand the names to the matron or disciplinarian—this as a precaution to account for the presence of the pupil.

11. Truancy, tardiness, or misconduct on the part of pupils attending church or Sunday-school, either away from or at the school, must be promptly reported to the superintendent.

12. For special services in church or at the school, special permission, granted at least a day in advance, must always be procured from the superintendent.

13. In the general school assembly exercises, as distinguished from the several Sunday-school exercises under separate denominational control, the following *only* must be observed for the strictly religious part:

(*a*) Substitute the Revised Version for the King James Version of the Bible, for Scriptural readings, and confine these to the four Gospels and the Acts of the Apostles.

(*b*) Either form of the Lord's prayer as given in the Revised Version.

(*c*) For song exercises use the "Carmina for Social Worship," omitting the following hymns: Nos. 106, 108, 110, 111, 119, 161, and 165.

(*d*) These assembly exercises are to be conducted by the superintendent of the school, or some employee or pupil designated by him; but not a minister or priest unless the superintendent should be one, in which case he acts ex officio.

(*e*) The privilege of addressing the school at these exercises will be cordially offered to all ministers and priests; but doctrinal instructions or denominational teachings must not be permitted.

14. Regular and compulsory attendance is demanded on the part of all pupils at the regular assembly exercises conducted by the superintendent of the school.

15. Superintendents shall be required to carry out these regulations. They are required not only to coöperate loyally with

this Office in holding the balances equally between all Churches, granting them equal privileges and excluding special privilege, but must not under any circumstances allow their personal prejudices or Church affiliations to bias them in any way.

R. G. VALENTINE, *Commissioner.*

APPENDIX G

THE TWENTY-THIRD PSALM IN SIOUX

1. Wonmakiye cin Jehowa hee:
   Takudan imakakije sni.
2. Peji toto en iwanke maye kta;
   Wicoozi mini kin incahda yus amaye kta.
3. Minagi yuecetu kte;
   Woowotanna canku kin ohna amaye kta.
   Iye caje kin on.
4. Han, wiconte onanzi kaksiza kin en mawani kinhan,
   Taku sica kowakipe kte sni, niye mici yaun heon;
   Cansakadan nitawa qa cansagye nitawa, hena cantohnagm maye kta.
5. Tokamayanpi iwcitokam wanna wotapi wan wiyeya miyecinnake kta.
   Wihdi on pa sdamayakiye;
   Wiyatke mitawa iyatahde.
6. Awicakehan wani kta aupetu owasin,
   Wowaste wowaonsida ko miyanna un kta:
   Qa Jenowa ti kin en ounwaye kta, anpetu nanskaska.

APPENDIX H

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STATISTICS OF THE INDIAN MISSIONS OF THE PROTESTANT CHURCHES OF THE UNITED STATES, 1913

Boards and Societies	Tribes	Churches	Stations*	Ordained Ministers		† Commissioned Helpers		Communicants		Estimated ‡ Adherents	Sunday Schools	Enrolment		Mission Schools	Teachers and Helpers	Enrolment	
				White	Native	White	Native	Native	Mixed			Native	Mixed			Native	Mixed
Baptist, Northern	20	118	5	13	99	12	3	5,408		13,582	29	1,220		5	17	220	
Baptist, Southern														1	4		
Christian Reformed	2	2	3	4		9	2	90		600	4	300		2	4	62	
Congregational	6	21	24	7	6	1	27	1,538		3,000	20	1,187		1	18	267	
Friends	10		10	14		8	8	550		1,200	10	769					
IndependentEvang.Mis.	4	2	6	3		8	3	50		200	4	81		1	1	9	
Lutheran, Joint Synod	1	2	2	4		6	4	120		900	4	500		4	4	92	
Mennonite	4	6	11	12		2	4	224		560	7	388					
Methodist Episcopal	25	45	47	25	10	7	15	2,500		6,000	45	1,750		6	20		
Methodist Epis., South	9	95	15	5	32			2,875		7,187	38	766					
Moravian	1		36	8		2	9	839		1,472	5	319					
National Indian Assn	8		11			18	7			250	4	100					
Norwegian Lutheran			1			1											
Norwegian Evang.Luth. Society		1		1		2		100		200							
Presbyterian, Northern	57	184	115	53	42	26	73	8,955		18,319	143	7,915		13	57	1,174	
Presbyterian, Southern	2	20		5	7			500		1,200	12	600		1	15		
Protestant Episcopal	13	1	126	44	25	34	67	6,982		10,000	84	1,500		18	22	138	
Reformed Ch. in Am.	6	4	7	6		11	4	805		1,318	6	400					
Reformed Ch. in U. S. (German)	1	1	1	1				9		40	1	30					
Reformed Presbyterian	3	1	3	1		2		74		400	3	175		1	5	45	
Swedish Evang. Mission Covenant of America		1	1	1				44		150	1						
United Presbyterian	2	2	3	2	1	1		152		200	4	200					
Y. M. C. A.			115	2			2										
Y. W. C. A.			14			2											
Totals	174	456	556	211	222	152	228	31,815		66,778	424	18,200		53	167	2,007	

* Stations are places where services are held or Missions established, but no Churches organized.
† Helpers are all unordained Mission employees except those reported under heading of Schools.
‡ Adherents include all communicants, children of Church and S. S. and regular attendants at services.

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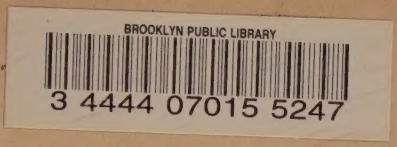
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